

**SURVEY OF
INDIGENOUS EDUCATION
IN THE
PROVINCE OF BOMBAY
(1820-1830)**

R. V. PARULEKAR

THE INDIAN INSTITUTE OF EDUCATION

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FOREWORD

The Indian Institute of Education aims, among other things, to specialise in the conduct and publication of research in the history of education, comparative education, and administration of education. It has been enabled to undertake at least one of these projects owing to the donation of Shri Motiram N. Desai Topiwalla and I have great pleasure in presenting this first volume of *Shri Narayanrao Topiwala Memorial Educational Research Series* which is to be exclusively devoted to the publication of books on the history of education. This is a reprint of a volume published by Shri Parulekar in 1945 and is now making a new appearance under the auspices of the Indian Institute of Education.

The next volume in the series will be devoted to the publication of papers relating to Indian Education and included in the Report of the Parliamentary Committee on Indian Affairs (1832). It is being edited by Shri A. N. Basu, Principal, Central Institute of Education, Delhi. This is in press. The third volume will be edited by Shri R. V. Parulekar and will be a continuation of this volume. The fourth and fifth volumes will be the History of Education in the State of Bombay (1800-1947). Shri Parulekar is engaged on this work actively at present.

I take this opportunity to thank Shri Motiram Topiwalla for his generous donation. I also thank all the eminent educationists who have kindly agreed to be members of the Editorial Board. Our thanks are also especially due to Shri Parulekar for his kindness, not only in writing the book, but in assigning all his financial interest in it to the Institute.

New Era School,
Hughes Road,
Bombay.
15th March 1951.

M. T. VYAS
Chairman,
The Indian Institute of Education,
Bombay.

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PREFACE TO THE SECOND EDITION

This volume was first published five years ago. But as only a few copies were printed, it has been out of stock for more than two years and it was not possible to send its copies to several educational institutions outside the Province. I, therefore, readily agreed to the proposal made by the Indian Institute of Education that it should be reprinted as the first volume in Shri Narayanrao Topiwala Memorial Educational Research Series.

As this is a verbatim reprint of the first edition, I have no new comments to make on the contents. I would, however, like to thank Shri D. M. Desai, the Secretary of the Editorial Board for seeing this reprint through the press; Shri C. L. Bakshi for verifying all the references; Shri V. V. Bambardekar of India Printing Works for his good and careful work; and last but not the least, Shri P. S. Jayasinghe of Asia Publishing House for organising the business-side of the publication.

11 Elphinstone Circle,
Bombay.

R. V. PARULEKAR
Director
Indian Institute of Education, Bombay.

PREFACE TO THE FIRST EDITION

This is the first volume of the Narayanrao Topiwala Memorial Educational Research Series. It contains documents selected from the Bombay Secretariat Record Office and they relate to the State of indigenous education in the Province as it prevailed in the years 1820-1830.

Curiosity has been recently aroused regarding the extent of education in India in the pre-British days since the publication of Sir Philip Hartog's *Some Aspects of Indian Education, Past and Present* (O.U.P.). Fisher's Memoir and allied documents submitted to the British Parliament in 1832 and Adam's Report on the Indigenous Education in Bengal recently re-published in full by the Calcutta University, are the only two important documents hitherto available for a critical study of the state of indigenous education in India as it prevailed before the British system took root in India. The present volume which throws light on the system of indigenous education in the Province of Bombay is the *third* source of information on the subject. Although a short summary of some of the documents published in this volume does appear in Fisher's Memoir, they were not hitherto published in their original full form.

I have written a fairly long introduction to the documents wherein I have tried to present to the reader the most salient features of the indigenous system of education as revealed in the documents now made available for the first time. The facts and figures given in the several documents are weighed and assessed from the point of view of accuracy ; and an estimate of the extent of education in the Bombay Province in the pre-British days is also made which, it is hoped, will be interesting and instructive to those who would like to know the past in order to justly assess the present.

A good many documents on educational subjects can be selected for publication from the Bombay Secretariat Records. The documents contained in this volume represent only a fraction of such material. It is my intention to publish some more volumes which will make available to the student of history and administration of education in Bombay, selected records from the Bombay Secretariat and some of the published records also which are not now easily available for reference. These volumes will cover a period dating from 1820 to about 1840. They will refer to the Province of Bombay only. It is hoped that these volumes which together will comprise what I am calling 'A Source Book of History of Education in the Bombay Province' will make available to a student of education a good deal of material as food for thought, so that he may interpret facts as he views them and not accept blindly the interpretation given by others. It is out of such efforts that a real history of education in the Bombay Province will see the light of the day.

This volume is the first of what I have called 'Narayanrao Topiwala Memorial Educational Research Series', in grateful memory of the gentleman (the Late Mr. Narayanrao Anant Desai Topiwala of Bombay), who first encouraged me to undertake the work which I am partially publishing in the form of this first volume. It was his friendship and patronage that provided opportunities to me for training in research in a foreign University and it was his unstinted support that encouraged me to pursue the studies in spite of worldly difficulties and handicaps. His son Mr. Motiram Narayanrao Desai Topiwalla has continued to extend the same feeling of friendship towards me and it is with his sympathy that I have undertaken the publication of a series of volumes on educational research of which the present volume is the first.

It was in the year 1927 that permission was obtained from the Government of Bombay to search the Secretariat Records. Within a year or two, a good deal of material bearing on education was selected. A long interval of seventeen years has elapsed before a part of the selected material could be published in the form of the present volume. It is hoped that the rest of the volumes will be published without such

delay. I must express my grateful thanks to the authorities of the Bombay Secretariat Record Office for their permission to search the Records and also for releasing for publication the documents selected in this volume. Mr. N. S. Nadkarni the former officer and Mr. D. G. Bhide the present officer in charge of the Records have obliged me much by their prompt and willing help.

The University of Bombay has rendered me good help in enabling me to select the records, a part of which is now being published, by awarding a substantial grant for the work. This grant was given as far back as 1927. I am really sorry that for a long time I could not give a practical shape to the work for which the Bombay University had so generously given help as far back as 1927. In the second volume of the series I shall include the rest of the material I have already selected from the Secretariat Records.

Lastly, I must acknowledge the invaluable help which my friend and colleague Prof. B. B. Samant rendered in seeing the book through the Press in all its details. I must admit frankly that it was the assurance of his help that enabled me to bring out this volume which otherwise would have hardly seen the light of the day even in 1945.

Shree Maharani Tarabai Teachers' College,
Kolhapur, 20th March 1945

R. V. PARULEKAR

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INTRODUCTION

(For references, see end of the Introduction)

1. THE DOCUMENTS

The documents printed in this volume are selected from the Bombay Secretariat Records (vide the attached List). They consist mainly of reports by high officers of the Bombay Government on the state of education in the province during the years 1820-1830. The reports attempt to describe the system of indigenous education in its various aspects as it existed before the British administration launched its own schemes of education in the Province. They also try to suggest ways and means for its improvement and extension.

The reports may be divided into two groups. The first group forms the major portion of this volume.¹ These reports were submitted during the years 1824-1825 in response to a letter from Government dated 10th March, 1824,² calling upon the officers in the districts to supply information on the existing state of education and ways and means to improve and extend it. A summary of some of these reports was submitted to Government by James Farish Esq., Secretary to Government, in 1825.³ This summary is followed by the Minutes of the Governor and his Councillors.⁴

The second group of reports styled 'Further Reports on Education'⁵ contains a report submitted to Government by the Registrar 'Bombay Suddar Dewanee Udalat' on behalf of the Judges at the Adalat who were requested by Government to make a periodical report on the state of education in the Province, after obtaining the information from the district officers. This report is dated 16th October 1829. It is a most valuable document in as much as it covers the whole of the then Presidency of Bombay (except the city of Bombay) and particularly because it furnishes a table of schools, scholars and population of all the districts in the Province.⁶ The second group of reports also contains two reports on education made by Major W. H. Sykes, Statistical Reporter to Government of Bombay, probably between 1826-1828. It appears that he submitted these two reports not because he was called upon to do so, but because he was interested in the subject, and wanted to acquaint Government with what came under his observation in regard to education while touring the districts. They refer mainly to the districts of Khandesh, Poona and Ahmadnagar.

It will thus be seen that the two surveys made in 1824-25 and in 1828-29 do not include the Presidency town of Bombay. Nor do they cover all the districts of the Bombay Province as it is constituted to-day. A part of the Colaba district was under the Angres; the Raja of Satara had his own territory under him. The district of Karwar was not then a part of the Bombay Presidency. In fact it is difficult to locate the exact boundaries of the districts surveyed in the reports. The district

of North Konkan which was not covered in the reports of 1824-25 except for the town of Thana, is surveyed in the Second report of 1828-29. There are certain omissions in the reports of the first survey of 1824-25⁷ because the returns from certain sub-divisions were not received.

Certain documents referred to in the reports could not be traced and hence it was not possible to include them in the volume. For instance, the "*subjoined list*"⁸ and the "*subjoined statements for 1824 (A & B)*"⁹ mentioned in the report on South Konkan, the '*enclosed returns*' mentioned in the report of the Poona district;¹⁰ the "*accompanying Maratha statements*" mentioned in a Dharwar report¹¹ all these are not printed, because they could not be traced.

But the most unfortunate omission is the report on the education in the city of Poona in 1824. There is no doubt that a report on this city was submitted. William Chaplin, the Commissioner in the Deccan, to whom the report on the Poona City must have been submitted in the first instance, gives a summary of the statistical part of the Poona city report in his own summary report submitted to Government.¹² However, the original report could not be traced. There is no doubt that the original report on the Poona city would have been most instructive and interesting from several points of view. The report was made only six years after the departure of the Peshwa from the capital city of the Maratha country. There were 222 'schools' both for elementary and higher instruction in the city in 1824, and an account of these schools regarding their internal working would have added much to our knowledge of the state of education in those days.

The documents included in the Volume are, so far as is known, *printed in full for the first time*. It must, however, be stated that some of the reports appear in summary form in the *Evidence of 1832*. They will be found in that volume¹³ in what is called 'Fisher's Memoir', which is a mine of information on education in India during the first three decades of the nineteenth century. This Memoir is unequalled in merit from every point of view so far as the history of education in the early years of the British Rule is concerned.

JERVIS'S REPORT ON SOUTH KONKAN

Among the reports submitted to Government in 1824, the report on South Konkan¹⁴ prepared by T. B. Jervis employed on a Statistical Survey on South Konkan deserves a very special mention from several points of view. Jervis was not called upon to report on the state of education directly. The Collector of South Konkan who was called upon to do this task took the opportunity to send Jervis's report along with his own brief report¹⁵ for information of Government. It appears, Jervis had interested himself in education of the district soon after he joined his duties in South Konkan in 1819 as Statistical Surveyor. He began to collect statistics of schools, scholars, etc. in 1820. These are printed in supplementary tables to his main report.¹⁶ It should be noted that, so far as is known, no one else in India had collected such statistics on

indigenous education before Jervis and therefore Jervis deserves special mention as the *first* officer in India who took interest in collecting educational statistics of indigenous schools.

In 1823, Jervis established 'the Native School Society of South Konkan' what in his own words was '*The first Society of Natives*' for the promotion of education and with the help of natives and subscriptions collected from them and from others as well, he opened 3 or 4 schools in South Konkan in 1823. These schools were subsequently helped by the Government of Bombay in cash and in books. It may also be noted that T. B. Jervis was the brother of George Jervis who as the Secretary of the Bombay Native Education Society played a prominent part in promoting the cause of the vernaculars as the media of instruction in this Province. In many respects the Jervis brothers helped the cause of 'native' education in the early days of the history of British education in Bombay.

The main part of Jervis's report on the state of education was written by him in September 1824.¹⁷ The great merit of this report lies in the fact that it is not a report on the state of education in South Konkan only, but as he himself styles it¹⁸ it is a "Report on the state of education in India". He has given in this report 'a full, distinct and impartial review of the state and system of education amongst the natives, and of the causes to which the chief defects therein are to be attributed'.¹⁹ It also gives "a brief sketch of the decline and present condition of their Literature and Sciences".²⁰ It includes an account of the system of education as it prevailed in the Hindoo and Muslim schools both, of elementary and higher learning. It gives details about the modes of instruction in both kinds of schools—Hindoo and Muslim—and the stages of instructions as well. In fact Jervis's Report on education could stand comparison with the well known Report of A. D. Campbell, Collector of Bellary in Madras (1823) which is so often quoted to give an idea about the internal working of indigenous schools as they were conducted, in those distant times.

2. ORIGIN OF THE ENQUIRY OF 1824

The Bombay Native School-Book and School Society (later on called the Bombay Native Education Society) was brought into existence in the city of Bombay in 1822 as the first non-official body to promote education amongst the 'natives' of the Province of Bombay. Mountstuart Elphinstone, the Governor of Bombay, was its President and the members were European gentlemen interested in education of the 'natives'. This Society submitted to Government a report in which they pointed out the defects of the indigenous system of education as it prevailed at the time and requested Government to extend liberal financial help for the removal of the defects and the promotion of their object in general. When this application of the Society came before the Government of Bombay, Mountstuart Elphinstone, in his capacity as the Governor, wrote his famous Minute on Education dated 13th December 1823 and it was subsequently discussed in the Governor's Council along with

the application of the Society for financial help. In para 17 of this Minute, Elphinstone wrote :

"Inquiries relating to the possibility of providing salaries for teachers out of the *gaum khurch*, or even by a small addition to the fund, and likewise, regarding the possibility of diverting any of the religious or other Maharatta grants, in the manner before attended to, should immediately be addressed to the Collectors, (those in the Deccan through the Commissioner) who may also be requested to send a statement, showing the villages in their district, and the number of schools in each, accompanied by such a general report on the state of schools, as they may have the means of affording. They might, for instance, give a *guess* at the number of boys taught at each, the learning they acquire at each, and the particular classes who attend them, whether only those whose trade requires a knowledge of reading and writing, or otherwise also. Their opinion be likewise solicited as to the persons who could with most advantage be employed as school-masters, and as to any other expedients that may seem practicable for promoting the object at a small expense. I am aware that a reference of this sort is usually fatal to a proposal for improvement the time of public officers is so fully occupied by current business, that they have little leisure for general inquiries, and commonly lay aside the letter in despair of being able to answer it ; while we, equally suffering under the pressure of current business, often allow a long period to elapse before we revive a subject which has been disposed of by such a reference. One important question, however, in the present instance, that of the number of schools and scholars, can be ascertained through the *com-mavisdars*, and *sheikdars*, with the utmost facility, and on the other, a few reports from intelligent Collectors is all we can expect. The secretary will also be able, by making the questions distinct and simple in the first instance, and by occasionally repeating the call in cases of delay, to prevent the usual fatality from attending this highly important and interesting inquiry. (*Evidence of 1832 p. 513*).

In accordance with these remarks of the Governor which were endorsed by his Council, the Secretary to Government of Bombay, Mr. Farish, wrote to the Commissioner in the Deccan, to the Collectors and also to the Judges at district head quarters to report on the various questions arising out of the remarks of the Governor. The letter is dated 10th March 1824.²¹ The questions on which the officers were required to report were :—

- (1) The number of village schools in their *zillahs* respectively ?
- (2) What proportion that number bears to the number of villages ?
- (3) What allowances are granted to schoolmasters and from what sources ?
- (4) Whether similar provisions could be made for schoolmasters in villages now without schools ?
- (5) Whether, if small salaries for teachers were allowed to be deducted from the revenues of villages, where they are required, and to be inserted among the village expenses, effectual means could be employed to secure the appropriation of these, and the efficiency of the schools, and what allowances would be sufficient ?
- (6) Whether such charges might not be made upon lands granted from time to time, as *sircar warshasans*, *inams*, etc.?
- (7) Whether there are many religious allowances which, although it might be impolitic to resume them, might by proper management be diverted to this purpose ?
- (8) Whether a payment of money for this purpose might not be accepted in lieu of the religious or other services, for the performance of which lands are often held ?

(9) Whether any inconvenience would arise from a rule, that after a certain number of years, no person should be entertained as a public servant, unless able to read and write ?

(10) Also to report generally such observations as they might find occasion to offer on the subject, (*Evidence of 1832 p. 421*).

Such was the force of urgency behind this enquiry which Elphinstone rightly styled as "highly important and interesting enquiry" that the Officers asked to report completed their task in the majority of cases, and Mr. Farish the Secretary to Government was able to submit to Government his summary report under date 10-3-1825, exactly a year after the issuing of his letter of instructions to the Officers concerned. The Deccan reports were submitted later. The Broach, Kaira and Surat Collectors were able to submit their reports of such extensive enquiry which touched every village in their respective districts in July 1824 i.e. in about 4 months' period. The dispatch was remarkable. How far it could have affected the accuracy of the figures collected is another matter.

I have tried in the following pages to summarise the information about the various aspects of the indigenous system and the schools, with comments of my own wherever necessary. I have not tried to summarise the replies to all the queries. Readers interested in the replies to any of the queries are requested to refer to the reports and particularly to the summary of Mr. Farish on some of the reports.²²

3. HOW FAR ARE THE REPORTS RELIABLE ?

One of the main objects of the Government of Bombay in obtaining the reports from the districts was to ascertain the extent of education among the people as it existed at the time of the enquiry. Unfortunately it has to be observed that in regard to statistics of schools and scholars the reports are not very reliable and hence the extent of education as revealed by the facts and figures given in the reports has to be regarded with much caution. Most of the facts and figures mentioned in the first group of reports pertain to the years 1824-25 and those in the second group, to the years 1828-29, a gap of about four years. One might ordinarily expect much agreement in the statistical information supplied in the two groups of the reports. A slight rise or fall would have been natural. Any abnormal fall or rise must, however, indicate that the facts and figures given in the reports did not truly represent the state of education as it actually prevailed. However the discrepancies observed in the statistics given in the reports may not materially affect a qualitative assessment of the state of education ; but they are bound to throw serious doubts on the quantitative aspects of the enquiry.

Let us point out some instances where the reports materially differ in figures. The most glaring instance is supplied by the reports on the South Konkan district. The statistics of schools and scholars collected in 1820 under the supervision of T. B. Jervis for this district are so elaborate²³ that one is inclined to think that they might be fairly accurate. His figures show that the district of South Konkan having about 2,240

villages and a population of about six lakhs of souls had in 1820, 86 schools with 1,500 scholars. Had it not been for similar figures collected in the report of 1828-29, we would have been unable to say anything definitely about these most disappointing figures of 1820. The second report²⁴ tells us that in 1828-29 the same district of South Konkan had 281 schools and 6721 scholars. Within less than a decade there is recorded a rise of 300 per cent in the number of schools and more than 400 per cent in the number of scholars!!! No doubt the inclusion of some Missionary schools²⁵ and a couple of government schools²⁶ might have contributed to a slight rise, but surely not to the extent shown above.

A scrutiny of the Surat district figures shows a glaring discrepancy in the opposite direction. The figures for 1824-25 for the Surat district as a whole (including the town of Surat) show that there were 204 purely elementary schools with about 6000 scholars. But the report of 1828-29 puts down the figures at 190 and 4164 respectively—a reduction of about 33 per cent in the number of scholars within about 4 years! The case of the Broach district is still more striking. In the report for 1824-25 the number of schools in the district as a whole is shown at 98; in the report for 1828-29 the corresponding number is 26, a reduction of schools to one-fourth of its number within four years! Similarly in the Kaira district a reduction in the number of schools from 141 to 84 is recorded within the space of four years.

A critical comparative study of the figures of schools and scholars in the reports of 1824-25 and those of 1828-29 reveals that the discrepancies noted are not in one direction only. In some cases, the figures in the first report exceed those in the second and in some cases, *vice versa*. All the reports, therefore, have to be read with caution in regard to the figures of schools and scholars and consequently the quantitative conclusions based on them would not represent the true state of things. In most other respects the reports are very instructive.

In the first place the first enquiry of 1824-25 was completed in such a short time that there was hardly enough time to carry on the inquiry with care and patience that it deserved. For instance, the Broach, Kaira and Surat Collectors were able to submit their reports within about 4 months of the Government letter instituting the enquiry. Although others were not so expeditious, the time taken by them was not certainly enough for such extensive enquiry touching every village in the districts reported upon. Think of the slow means of conveyance and the slower despatch of correspondence and you will realise the hurried nature of the enquiry. The 1828-29 report was also not more cautious in this respect.

Secondly, it should be remembered that the enquiry was instituted in the early days of the British Rule under the direction of Government and by Government agency. The Peshwa's rule was just ended and the New Rulers were just establishing theirs. There was an atmosphere of suspicion that whatever Government did was with some ulterior motive for its own benefit. A pertinent statement in this respect is to be found

in the report of the Judge at Surat.²⁷ In connection with the desirability of European superintendence on the new schools proposed to be started in the town of Surat under Government management, the Judge observed "... there is an objection to the visits of officers of Government, in the fear of exciting jealousy and alarm, in the common idea that Government would not concern itself in any matter in which it had not in view, first or last, its own interest." The Judge at Ratnagiri in his report²⁸ refers to the four indigenous schools at Ratnagiri as compared with the two new schools started there under superintendence of T. B. Jervis as 'opposition' schools. Does it not indicate that the public—may be the unthinking section of the public—had not taken kindly to the new move in giving 'improved' instruction at the station ?

Support is lent from another quarter to the existence of some sort of suspicion regarding the efforts that were being made by the high European officers of the time even in an unofficial capacity. The Bombay Education Society—a private body consisting of European citizens of Bombay—wanted to secure the co-operation of the Indians in a scheme to improve and extend education among the Indians of the city. In this connection the Report of the Bombay Education Society for 1821²⁹ says : "It was with great regret, however, the Committee feel themselves compelled to state that the designs of the Society do not appear to meet with that general concurrence among the natives which it was anxiously hoped they would have done. To what causes this is attributed is not easy to say ; perhaps not to any one singly so much as to several mistaken notions, which they must trust to time and more favourable circumstances to do away with."

It is also very probable that there existed some suspicion that the new move of Government had some 'religious' motive behind it. The Missions had by that time (1824) started their schools in Bombay, in the two Konkans—South and North—and in the Surat district and they were all in a fairly flourishing condition. Mr. Francis Warden who was then (1824) a member of the Governor's Council and who had taken very important part in the discussions of educational measures, in submitting his evidence to the Parliamentary Committee (1832) observed (Evidence of 1832, p. 278). "In the consideration of this subject, however, we should never lose sight of the suspicions and alarms which the natives long entertained of our views in promoting education, which they conceived were solely directed to their conversion."

The discrepancies in the estimates of schools and their scholars as revealed in the several reports submitted during the years 1820-1830, were not solely due to hurry or indifference of those who were charged with the enquiry. It was, not to a small extent, due to certain conditions under which 'schools' in those days worked. They were opened and closed, in most cases, according to the needs of particular localities. They were shifted from time to time from one place to another according to the convenience of the teachers and scholars. At times they were kept open for a part of the year, the master following some other profession for the rest of the year for eking out his livelihood. It is reported by the

Collector of Broach³⁰ about the schools in Broach sub-division that "Learning is only pursued in the villages during the prevalence of the rains."

Not only were the 'schools' difficult to count in those days, but it was still more difficult to count the 'scholars'. The Collector of Broach omitted to give the number of scholars in his report and in assigning reason for this omission, said :³¹ "In furtherance of the wishes of the Honourable the Governor in Council I have endeavoured to obtain some information of the number of scholars taught at each school, *but this is not to be relied on*, indeed it varies so much from time to time, and is regulated by so many incidental circumstances, that it cannot well be computed in a satisfactory manner."

The Principal Collector of Dharwar while submitting the report on the sub-collectorate 'South of Bheema',³² expresses his own doubt about the reliability of the figures. He says, "The schools in this division amount by returns received from the talookas to 86, *the number is considerably greater*." Further on in his 'remarks' on the table* he mentions his 'suspicion of accuracy' about the figures in the table. Although this is the only instance in the reports where a definite opinion is expressed by the officer saying that the figures were under-estimated, yet the opinion may be taken as being applicable to other reports as well, when it is remembered that the returns so elaborately marshalled in details in some cases, were collected by petty revenue servants who had to do the work as a part of their daily routine which was full of other kinds of legitimate work of their own.

It may be mentioned here that it has not been found possible to collect statistics of Indian indigenous educational institutions and their scholars with a fair amount of reliability even in later years. Enquiries held within a short space showed wide divergencies in figures. An excellent example is supplied in the Punjab enquiry conducted by Government in connection with the Indian Education Commission of 1882. The figures of the first enquiry were challenged and as a result, Government set up a second enquiry of the indigenous institutions. In the second estimate the number of schools increased three times and that of scholars two and a half times (Report of the Indian Education Commission of 1882, p. 621.)

The object of the discussion about the reliability or completeness of the figures of the indigenous schools and scholars given in the reports is, that too much reliance should not be placed on the figures of schools and scholars given in these 'official' reports and they should not be taken to represent a true picture of the extent of education among the people of the Bombay Province in those days. And yet these very 'official' figures are thrown into the scales to disprove any general observations made by responsible officers and others which indicate a wider extent of education at the time than what is strictly warranted by these

* p. 147.

official figures of schools and scholars. (Vide-Some Aspects of Indian Education, Past and Present by Sir Philip Hartog p. 72). In view of the imperfections and discrepancies in the official figures of the time it is not fair to take them as a proper measure of the extent of education. We believe that under the circumstances in which education was imparted at the time in general, observations made by responsible persons who had opportunities to see things for themselves are not to be set aside as 'myths', simply because they are not supported by 'official' figures of whose unreliability we have already said so much.

We give below some general observations made about the extent of education in the Bombay Province during a period contemporaneous with the period in which the reports were submitted by the officers.

The following remarkable statement was made by Mr. G. L. Pendergast, a member of the Bombay Governor's Council in his Minute of 1821.

"I need hardly mention what every member of the Board knows as well as I do, that there is hardly a village, great or small, throughout our territories, in which there is not at least one school, and in larger villages more; many in every town and in larger cities in every division; where young natives are taught reading, writing and arithmetic, upon a system so economical, from a handful or two of grain, to perhaps a rupee per month to the schoolmaster; according to the ability of the parents, and at the same time so simple and effectual that there is hardly a cultivator or petty dealer who is not competent to keep his own accounts with a degree of accuracy, in my opinion, beyond what we meet with amongst the lower orders in our own country; while the more splendid dealers and bankers keep their books with a degree of ease, consciousness and clearness, I rather think fully equal to those of any British Merchant" (*Evidence of 1832, p. 468*).

"There are schools maintained by the natives in almost every village in Candeish" (*Evidence of 1832 p. 296*.)

"There are probably as great a proportion of persons in India who can read, write and keep simple accounts as are to be found in European Countries". [Fifth Annual Report (1819) of the Bombay Education Society, p. 11.]

"Schools are frequent among the natives and abound everywhere" [B.E.S.'s sixth report (1820) p. 21.]

We do not suggest that these general impressions about the extent of education in the Province of Bombay should be taken at their face value, but to ignore them altogether and to insist on taking the 'official' figures at their face value would be equally improper.

4. ELEMENTARY SCHOOLS

(1) *Their Housing*:—In all the reports under consideration, there is no mention of a single school which was held in a house exclusively used for itself. In Gujarat, where the schools were at times big, they might have been held in separate buildings; but this is only a guess. The reports are silent over this point. The only report which supplies details about the places where schools were being held, is the one by T. B. Jervis from the South Konkan district. Of the 86 schools recorded in that survey, 28 were held in temples and the rest, in private dwellings or sheds etc. Six schools were held in the houses of the teachers who conducted them. In some cases, a respectable gentleman in the town

or village gave a portion of his house for holding a school. A few schools were held in the sheds belonging to barbers, oilmen or potters. It is not known whether these artisans plied their trades in the sheds simultaneously with the schoolmasters.

(2) *Their Continuity* :—It need not be surprising that the common schools of the time had no houses of their own. They were all purely private ventures, springing up and vanishing according to local demand. A school in any village was not a concern of the village community as a whole. The master got return in cash or kind only from those whose children he taught for the time being. If the payment was not enough, he was free to close the school and go elsewhere. There was no guarantee of the continuity of the school for any long time and hence none thought of having a more or less permanent place for the school.

In this connection the following remarks of the Collector of Poona are worth noting.³³

“I have discovered no instance of their (teachers) being hired by or for the village community or paid by it, or from the proceeds of any contribution clubbed for by any but those who expected value in return at the time of its being made. The payment of village schoolmasters by government directly or indirectly has also nowhere been found to have prevailed.”

(3) *Their Strength* :—The average number of pupils per school as revealed in the several reports under consideration may be approximately stated for the major divisions of the Province: Gujarat 35; Konkan 20; Khandesh and the Deccan (including Karnatak) 15. The lowest number recorded is 2 for a school in South Konkan³⁴ and the highest number 150 for a school in the town of Kaira.

In the towns the schools were bigger. In the city of Poona one teacher taught 25 to 40 boys.³⁵ In the town of Ahmedabad, the highest number of pupils in a school was 102, the average number per school being 64.³⁶ In the town of Surat the average number of pupils per (Hindoo) school was 53 and in Thana it was about 33.

The common schools of the time were one-teacher schools. But in Gujarat where at times the schools were big, mention is made of an assistant who was either a relative of the teacher, a *goomasta* hired for the purpose or a head pupil who was at times exempted from payment of his dues to the school for the service.³⁷

(4) *Their Exclusiveness* :—The only reports which give castes of teachers and of scholars for each school, are those for the South Konkan district and from the city of Ahmedabad. Schools from the town of Ahmedabad do not reveal any cases of exclusiveness based on the castes of the scholars. But the South Konkan reports reveal a few instances showing that the ‘communal’ aspect of the school was not altogether absent. There were a few schools where the scholars and the master belonged to the same caste³⁸ although the schools were the only ones recorded for the villages concerned. There were also a few schools, the only ones in the villages concerned, which were conducted for the benefit

of pupils of one community or caste only, although the teachers did not belong to the same caste.³⁹ It must, however, be said that as a rule, the common schools were not communal in their working and they were open to all who could afford to pay for their schooling except to those who belonged to the 'low castes' or depressed castes. The schools conducted for the Muslim Community where Persian or Hindustani (Urdu) was taught were, no doubt, exclusively resorted to by Muslim children. But the Hindoo schools were open to the Muslim boys if they wanted to attend them.

5. THE TEACHERS OF THE ELEMENTARY SCHOOLS

(a) *Their Castes* :—Although the majority of the teachers of the common schools of the time were Brahmins, it must be noted that the other castes and communities shared the profession with the Brahmins without any hindrance imposed by custom or tradition. It must also be remembered that the schoolmaster of the time was generally a low-paid individual and it was probably a sort of 'respectability' which tradition gave to the profession that attracted the Brahmin to it and not its actual gains in cash or kind.

In South Konkon according to the report of T. B. Jervis made in 1820, out of the 86 teachers enumerated,⁴⁰ 64 were Brahmins and the rest belonged to the other castes—Parbhooos, Marathas, Bhundarees, Kunbis (cultivators), Wanis, Shimpis, etc. In Khandesh⁴¹ among the 95 teachers of the Marathi schools, 60 were Brahmins and the rest belonged to the non-Brahmin castes. In Ahmadnagar⁴² out of 161 teachers 128 were Brahmins. In Dharwar⁴³ 138 out of 291 were Brahmins.⁴⁴

The following extracts will give an idea of the situation as it prevailed in Gujarat. The Collector of Kaira reports :⁴⁵

"The office of village schoolmaster does not appear to belong to any particular class or member of the village community. The schoolmaster, indeed, is often a stranger generally of the Brahmin and Bania castes".

The Collector of Ahmedabad reports :⁴⁶

"Where the situation is hereditary the schoolmasters are Brahmins, but it does not appear where the office is temporary that other castes are excluded from officiating as such".

The report for the Ahmedabad town⁴⁷ shows that all the 21 teachers there were Brahmins. The report further tells us why a Brahmin was best suited to be a schoolmaster. It says:⁴⁸ "As far as regards the Hindoo part of the population, this (the Brahmin) seems to be the class best suited to the duty; for by their usages, a scholar is required highly to venerate his instructor and on several occasions to prostrate himself before him, and it would, therefore, be very inconsistent for the son of a Brahmin to do this to any person of an inferior caste".

As against this special 'fitness' of the Brahmin for the office of the schoolmaster as pointed out by the Ahmedabad Judge, it is worth while noting the remarks of the Thana Judge. He says :⁴⁹ "Brahmins are

on some account most eligible as being better qualified in regard to learning and influence ; but they are again frequently inclined to be indolent and have many ceremonies to perform which might greatly interfere with the business of the school ”.

(b) *Their remuneration* :—All the reports submitted in 1824-25 have supplied information about the remuneration of the schoolmasters, because in the letter ⁵⁰ from the Government which originated the enquiry, there was a query—what allowances are granted to the school-masters and from what source ?—which the officers were required to report upon. The reports, therefore, supply ample and varied information on this question. It is proposed to give below a brief summary of the information, as it refers to each of the major divisions of the Province.

KONKAN :—In South Konkan the *average* remuneration of a schoolmaster came to Rs. 4 p.m. This was by payment in cash. Besides, the master obtained from each scholar generally about a seer of rice each month and 2 pice on every great Hindu holiday. By these gifts the average remuneration increased to six rupees per month.⁵¹ In individual cases, the remuneration was as low as six rupees a year.⁵² The fixed fee per month per boy was one anna on an average, although it was $\frac{1}{2}$ to $\frac{3}{4}$ of an anna in some schools.

From the North Konkan information from Thana town only is available.⁵³ At the three Hindu schools the nominal pay of the masters was about Rs. 40 (together ?) including everything.

GUJARAT :—The methods of remunerating the schoolmasters in some parts of Gujarat had peculiarities of their own. The most distinguishing feature was that there was no *monthly* fee or payment in cash as in Konkan. Cash payments were made on different occasions, e.g. at the commencement of education, on the completion of certain stages of instruction and at the time of leaving school. These occasional payments in cash varied from place to place in amount and according to the ability of the parents. Another feature of remuneration was that while in Konkan the payment in kind was made every fortnight or month by each scholar, in Gujarat the scholar offered the gifts in kind *every day*, thus compensating for the absence of monthly payment in cash. An ingenious method was, however, adopted by which the income of the teacher was not allowed to be indefinitely augmented by these daily gifts, when the number of scholars was fifty or more.

“ A present consisting of two seers of grain and the weight of four copper pice in ghee is given every fiftieth day by each pupil in rotation to the teacher ; but the amount and value of this donation never varies whether the number of pupils be more or less ”.⁵⁴ In the town of Jamboosar *fixed* allowances were given ranging from Rs. 6 to 2½ p.m. paid yearly, a rather unique mode nowhere else observed. In some places ‘ children being the offsprings of priests are exempted from payment ’⁵⁵. In the Kaira district “ the boys often beg something for their masters from strangers of rank, visiting the villages.”⁵⁶

In the Surat district there is mention of ‘ service lands produce to schoolmasters ’⁵⁷, and in the district of Ahmedabad⁵⁸ there is mention

of a case of 'pusaita or land granted by Patels' and another of "presents from the villagers". But details of these items are not available.⁵⁸

But in spite of all these varied modes of payments the schoolmasters in Gujarat did not receive more than others. In the village schools in Surat the remuneration including gifts came to about Rs. 3 p. m.⁵⁹ and in the town of Surat, to about Rs. 5 p. m. for a school of fifty scholars. In Broach district 'on an average the schoolmaster got Rs. 20 to 50 a year according to the size of village'.⁶⁰ Even in the town of Broach the emoluments amounted to Rs. 3 to 5 p. m.⁶¹ and the same was the case in Kaira district⁶². Even in very large schools (100 pupils or more) the total remuneration seldom exceeded Rs. 150 *annually*⁶³. But in such schools the master had to take the help of some assistant and pay him from his income.

KHANDESH:—The Khandesh report estimates the average receipts from each scholar (including everything) at 3 annas per month and for each teacher Rs. 3 p. m.⁶⁴.

THE DECCAN:—In the Ahmadnagar district the average income of a schoolmaster was Rs. 3 p. m., which the Collector characterised as too little to allow the teachers "to dedicate their whole time and thoughts to their pupils"⁶⁵. In this district we meet the solitary case of two schools teaching *gratuitously*, rather an exception in the field of elementary instruction of the time⁶⁶. A reporter raises a wail 'the masters are much distressed to live'.⁶⁷ The lowest remuneration recorded is Re. one p. m.⁶⁸ and the highest Rs. 10 p. m.⁶⁹.

The Poona Collector's report for the district says that in the villages the average contribution of each scholar per month came to from 4 to 8 annas;⁷⁰ thus with about 15 scholars to teach the master received Rs. 4 to 8 p. m.

In the city of Poona one master taught 25 to 40 children and received from 2 to 8 annas monthly fee from each.⁷¹

THE KARNATAK:—The information from the Karnatak is interesting in some ways. In the Dharwar *subha* 'the charge for schooling varies from seven and a half annas to one anna per month for each boy; the income of the teacher averages about 4 rupees 6 annas.' In other parts of the district the fee varied from 4 annas to a rupee p. m. according to the ability of parents or the nature of education.⁷²

In some parts of the Karnatak it was the practice in those days to teach Marathi along with Canarese and hence teachers knowing both the languages were in demand; and they naturally demanded more pay than others. A teacher demanded 16 to 12 rupees per month to instruct 25 children in Marathi and Canarese, and Rs. 8 p. m. in Canarese alone.⁷³

We have so far considered the regular emoluments which the schoolmasters were *expected* to get as their dues. In actual practice, however, they scarcely got the full amount.⁷⁴ The schoolmaster of the time, however, could claim certain privileges from the community which com-

pensated, not to a small extent, for the smallness of his earning. He was entirely a man of the people whose children he taught. He was always remembered in the hearts and at the hearths of the people. The well-to-do and the rich gave him more than others, both in cash and kind. He could command a meal from the parents of his pupils for mere asking. On marriage ceremonies of his pupils—and these were not rare in those days of early marriage—he received substantial presents and gave his blessings. The Ahmedabad report says,⁷⁵ “A Schoolmaster is invariably invited to all great dinners in his own caste and besides his fixed and established emoluments, he generally receives considerable presents at Dusserah, Diwali and other great days, from the wealthy inhabitants of his village. It is usual when marriage procession passes by a school, to make small present in money to the schoolmaster, and to obtain a holiday for the boys.”⁷⁶ From the Karnatak a similar practice is also reported⁷⁷ where the teacher was remembered with equal love and respect on occasions of joy and festivity.

(c) *The Nature of their Office—Whether Hereditary.*—It is sometimes believed that the village schoolmaster in India was a part of the village government i.e. the school master was one of the *Balutedars* (hereditary servants) of the village community and like other servants he was supported by the village community. So far as the Bombay Province is concerned, the evidence deduced from the Reports does not support this view. The Poona Collector's Report,⁷⁸ already quoted, makes this point clear and his statement may be taken to apply to all other parts of the Province in a general way.

The Khandesh Collector, however, seems to state⁷⁹ that there were a few cases where the office of a schoolmaster was claimed as a ‘wuttun’ (hereditary right to the remuneration) and that it was sometimes attached to the office of a *Joshi* (astrologer) which was a ‘wuttun’, he being one of the *balutedars* mentioned above. In actual practice, however, no part of the remuneration of the schoolmaster was shown to be derived from lands or village expenses.⁸⁰

The Ahmedabad Collector⁸¹ in a statement showing emoluments of schoolmasters, mentions at one place “*pusaita* or land granted by Patels” to a schoolmaster and at another place a sum of twenty five rupees is mentioned as “presents from village” to a schoolmaster. As the office of the schoolmaster in these two villages is reported to be hereditary,⁸² it must be presumed that the villagers had granted these favours to the schoolmasters concerned or their ancestors as a special case, and in no way the custom could be taken as a general feature of the village administration in Gujarat.

The meaning of the word ‘hereditary’ as applied to the schoolmaster's office that is often mentioned as such in the Gujarat reports is explained in the following manner :

“The situation of schoolmasters is not I believe in any instance hereditary, although like other professions, it may often be found to run in families.”⁸³

"The office of the schoolmaster is not hereditary, properly so called, but as commonly with the Hindoo, the son follows the profession of the father, and thus there are many instances where schools have existed in the same family and place for several generations".⁸⁴

In all the 21 schools in the town of Ahmedabad, the schoolmasters are reported to be 'hereditary'.⁸⁵ But the Judge at Ahmedabad explains⁸⁶ the situation as follows :

"The office of schoolmaster cannot properly be said to be hereditary. During the time of the Maratha Government, it was generally taken up by those whose fathers had been so occupied, but even then others used to establish themselves in the same line.... Since the city has been under the English Rule, many persons have become schoolmasters whose ancestors were never so employed ; and no objection has been taken by the natives to their doing so."

A report from Karnatak⁸⁷ says : "The office of a schoolmaster is in no place hereditary."

(iv) *Their Qualifications* :—The teachers who taught in the common elementary schools of the time were required to teach the rudiments of the three R's. Knowledge of the multiplication and other tables in their long and complicated array was essential to every teacher ; but beyond that a tolerably good handwriting and ability to read simple writing formed the *minimum* attainments of a common schoolmaster. It is not, therefore, surprising that a report from Gujarat says : ⁸⁸ "the masters are ignorant, and in fact, as to knowledge to be gained from books, have as much to learn as the boys themselves." 'The ignorance of the present race of schoolmasters' as mentioned in the Judges' Report of 1829⁸⁹ did not escape the notice of the highly educated English officers who reported on the state of indigenous education of the time.⁹⁰ As an extreme case a report from the Karnatak⁹¹ speaks of some teachers who were 'old men who can hardly either read or write' and who were merely 'objects of charity'.

There was no dearth of men of learning. But these Pundits and Shastrees among the Hindus hardly took to the schoolmaster's profession. They taught higher branches of learning and not the rudiments of the three R's. Even the very best among the schoolmasters were not 'learned'.⁹² In fact the common schools and the schools for higher learning of the time were in no way organically connected. The former catered for all classes of the community ; while the latter instructed only the Brahmin boys. The elementary schoolmasters were invariably drawn from the ordinary run of instructed men and it was therefore possible for other communities than the Brahmins to take to the profession.

It should be clearly understood that those who wanted to prosecute their studies beyond the rudiments of the three R's, did so either by self-study or by serving as apprentices to their fathers or in houses of business or by some other suitable means. None stayed in the common schools for such advanced instruction. Every one who entered the common school left it as soon as he acquired the elementary tools of knowledge i.e. the three R's. Such being the requirements of the time, it

must be admitted that most of the schoolmasters, although not well-qualified for higher instruction, were qualified enough to impart the very modest fare of schooling for which the pupils came to their schools.

The schoolmasters in the Karnatak seem to be, at least some of them, men of somewhat higher attainments, as they were expected to teach books in prose and poetry in the spoken languages of the scholars.

(d) *Their Availability* :—One characteristic of the time which finds expression in most of the reports is the ease with which men capable of undertaking the schoolmaster's office were available everywhere. T. B. Jervis writes about the South Konkan district : ⁹³ " In this district there are immense number of teachers who like that class of people in Europe are often men of moderate talents and indigent circumstances." ⁹⁴ The Thana Judge also makes a similar observation. ⁹⁵ From all other parts a similar abundance of such men is recorded. ⁹⁶

6. THE SCHOLARS OF THE ELEMENTARY SCHOOLS

(a) *Their Castes* : Those who may be interested in the study of castes and their scholars attending the common schools of the time, will find some of the reports very useful. The reports from South Konkan ⁹⁷ and Khandesh ⁹⁸ deal with more than 100 castes each. Although the quantitative aspects of these reports may not be reliable, they will surely be useful for a qualitative study of the question. Some other reports also refer to castes of scholars, but the details are brief as compared with those of the two reports mentioned above. Such reports are : Ahmedabad, * Ahmednagar, ⁹⁹ Dharwar, ¹⁰⁰ South Konkan. ¹⁰¹

Education of some of the classes and communities as it existed in those days is dealt with elsewhere. Here we may take a very brief survey of the situation. Leaving aside the depressed castes or 'low castes', as they were called, who were altogether denied admission to schools in those days, we find that almost all other castes or communities representing the Hindu society of the time sent their children to the common elementary schools.

A rough estimate from the caste-wise figures of pupils given in some of the reports shows that among the scholars of the Hindu community as a whole, about 30 per cent belonged to the Brahmin class, the percentage varied from district to district. South Konkan had 40, Ahmedabad 15, Khandesh 33, and Dharwar 25. Considering the fact that the Brahmins form about 5 per cent of the Hindu community, there is no doubt that they took advantage of the schools to a considerable extent compared to the other sections of the Hindu community.

The other Hindu castes that figure prominently in the number of scholars attending the common schools of the time are the *Wanis* (Baniyas or Vaishyas), the Sonars (goldsmiths) and the Prabhoos. The figures of scholars given for the South Konkan district ¹⁰² are enough to show

* pp. 85, 98 and 99.

that these communities were not at all behind the Brahmin community in taking advantage of the common schools.

In the figures given for the Ahmedabad district¹⁰³ the Wanees (Banias) claimed about 1100 scholars as against the Brahmins who sent 400 to schools among a total of about 2700 scholars. The Surat Collector¹⁰⁴ was quite justified when he characterised the Brahmins and Banias as classes 'who learn at any rate'.

The facts and figures recorded in the several reports clearly show that the majority of the scholars in the schools of the time came from the so called 'advanced' communities. In the South Konkan¹⁰⁵ alone these communities put together claimed about 70 per cent of the scholars from the Hindu community, although together they formed hardly 10 per cent of the Hindu community. Although, as is already stated, all other sections of the Hindu community (except the depressed classes) did send their children to the schools, the number of their children was small compared to their strength. What held them back from taking advantage of the schools is discussed elsewhere.

(b) *Their Life at School* :—Little information could be gleaned from the reports regarding the life of the children when at school. T. B. Jervis writing about South Konkan district, however, throws some light on this aspect and makes his remarks equally applicable to both the Hindu and the Mahomedan schools :¹⁰⁶ "Their hours of attendance at school or any places of instruction are irregular; their holidays exceedingly numerous, and the occasions for absence and neglect of study extremely disproportionate to those in European schools... a too great fondness and indulgence of their children are failings common to both people."

Although the schoolmaster of old is traditionally known to be a believer in corporal punishment, the reports do not tell us much about the punishments in vogue in the schools of those times. One pertinent remark is found in the report of the Collector of Surat district :¹⁰⁷ "The Mehetas or schoolmasters are in the way of applying the cane at times pretty freely." Major Sykes writes about a government school at Ahmednagar :¹⁰⁸ "Punishments: the school masters use the rattan (cane) only sparingly, otherwise the boys would not come to school." We are inclined to believe that Major Sykes' information that the cane was used 'sparingly' was meant for a government officer by a government schoolmaster. 'Pretty freely' is nearer the truth than 'sparingly' when these are applied to the use of the cane in the schools of the time, whether government or purely indigenous. Readers who may be interested to know the various modes of punishments that were prevalent in the indigenous schools in Bengal may refer to pp. 480-483 of the 'Adam's Report on Education' published by the Calcutta University in 1941.

Rewards did not obviously loom large in the life of the scholars of the time. The masters could hardly afford to give rewards out of their meagre income, there being no other source of expenditure for such an item. However it is refreshing to note a solitary piece of information on

this point from a report from the Karnatak : ¹⁰⁹ "Parents now frequently give their children a Silver Pen or Inkstand on their attaining a certain proficiency."

The total absence of printed books and the very rare use of manuscripts left the scholars free from the worry of reading lessons which form today the staple of the school instruction. There was much to learn by rote, especially the 'endless' multiplication tables. But the drudgery was much relieved by the common practice of the time by which each scholar was required to teach a fellow-scholar slightly inferior to him in attainments. There were no 'classes', no marks, and no examinations to pass and no hurdles of standards to get over. Each went ahead according to his own pace and was free to leave the school as and when he liked. In short, life at school in those days, was not unpleasant, barring the fear of the teacher's cane and the palm of the father who invariably sided with the teacher.

(b) *Their Ages* :—The reports are not quite clear as to the ages of the scholars. But a few remarks thrown here and there may be put together to get some idea of their ages when at school. In the city of Poona the boys generally went to school at 6 or 8 years of age.¹¹⁰ A report from Ahmadnagar district states :¹¹¹ "The education of clever boys is completed in 4 years between the ages of 8 and 12". T. B. Jervis in his report on the South Konkan district takes 12 as the *usual upper age limit* although children above 12 did attend schools.¹¹² The Political Agent at Dharwar in recommending free education to poor children from villages suggests that such children should be from those whose age is between 7 and 14. We may infer, therefore, that boys at school in those times were generally of ages from 7 to 12, although those of a lower limit of 6 or an upper limit of 14 might not be wanting among them.

It should, however, be noted that mention has been made at two places of the practice of sending very young children to school "more for the purpose of keeping them out of mischief than for the benefit of learning".¹¹³

(d) *Their Relation with the Teacher* : There is no doubt that the schoolmasters of old had a larger place in their heart and thoughts for their pupils than those of to-day. The practice of prostrating themselves on occasions before the masters as mentioned in the Ahmedabad report.¹¹⁴ as a mark of veneration was a common one and the Puntjee or the Meheta (schoolmaster), in spite of his low economic status, was a person of consequence and respectability among the people whose children he taught. Deep respect for the teacher is an ancient sentiment in India and, although it is now on the decline, it had a definite place in the schools of those times. The scholars, on their part, tried to translate their love and respect into action by various ways. Their begging something for the master from strangers of ranks visiting the village has been noted in a report from Gujerat.¹¹⁵ A report from the Karnatak says ; ¹¹⁶ "On the days of the full and new moon which are whole Holy days the most interested of them employ the labour of the children in

their own private affairs, while the more conscientious read and expound to them some moral book". The fact that the master used to get the means of his daily meal directly through the boys and not from a public treasury could hardly fail to bring the teacher and the taught into intimate relation with one another.

THE COURSE OF INSTRUCTION IN THE ELEMENTARY (HINDOO) SCHOOLS

The elementary indigenous school of those times taught the rudiments of Reading, Writing and Arithmetic. This simple course of instruction was in keeping with the attainments of the average elementary teacher and the need of the average scholar. Numerous statements in the reports point out to this modest aim of the schools and they refer to all parts of the Province.¹¹⁶

The reports from the Karnatak, however, make mention of some books read in the higher stage of the elementary school. They are : Jayamini, Viduraneeti, Amarkosh, Punchtantra, and Someshwar Shatak.¹¹⁷ Some of the scholars were also taught the names of the years and stars, of different points of compass and a variety of songs and verses celebrating the deeds of gods.¹¹⁸

Arithmetic on its practical side seems to be a strong point in the schools of Gujarat. Some scholars there were taught to "cast up accounts and to draw out bill of exchange".¹¹⁹ It was common in Gujarat to teach questions on simple interest and in the rules of three;¹²⁰ according to T. B. Jervis, "the Marathas however never seem to have aspired to such an extent of knowledge".¹²¹

Writing and reading the common forms of letters and petitions seem to be a common feature of the schools.¹²²

The schools sadly lacked in aids and material for teaching and learning. The Thana Judge writes,¹²³ "There is an entire want of elementary books. There is little to lead these (scholars) into correct mode of reading, writing and thinking.... Their writing boards and a few meagre manuscripts not unfrequently form the whole apparatus of these places of instruction". T. B. Jervis writes about the South Konkan schools,¹²⁴ "For reading they are but ill supplied with means; each boy bringing whatever old papers his parents may have put into his hand, and getting through them, as well as he is able. These are usually found to be copies of letters of the Peshwah, his Mamlatdars and their inferior agents, or perhaps village accounts, or Cauls; and now and then a tale or romance finds its way to the school but is only of service to the owner". As to the forms of letters they were usually written out by the best writer in the village either for money or as an act of charity and kindness.¹²⁵

The Collector of Ahmedabad supplies¹²⁶ a "statement of the various branches of learning taught in the schools within the Ahmedabad Collectorate". The first stage consists of 15 Anks or lessons. Against the first

Ank or lesson it is written, "A scholar on entering the school commences to learn the numerical tables from 1 to 100." Then follow the Anks or lessons 2 to 14 which consist of the various Multiplication Tables of whole and fractional numbers. The fifteenth Ank or Lesson consists of "Addition of whole numbers and addition of quarters".

"The scholar being found to be perfect in the above 15 lessons, is taught the alphabet and also to read and write. After which he proceeds to learn the different tables of weights and measures." The various tables of time, money, weights and measures are given in detail. Names of numerals from (100) hundred to the one which consists of 1 (one) followed by 28 ciphers are also given along with the tables.

"The scholar is now instructed in moral and religious precepts after which he leaves the school and enters upon business".

T. B. Jervis has also given a detailed account of the Course of Instruction followed in the Marathi schools in South Konkan.¹²⁷

"A month or even two are usually devoted to the ceremony of tracing the letters श्रीगणेशायनमः; after this come the letters of the alphabet, and the barakuree (बारखडी) or twelve combinations of consonants with vowels, and the figures which are learnt as far as 100.....They then proceed to Multiplication Tables called Lekhe (लेखें) as far as 10 times 20; after which they write down and commit to memory various tables.....which are multiplication tables of fractional parts by integers; and lastly tables of money, weights and measures. These rudiments, having been thoroughly acquired, the children are said to have got through the Doolukshur (दूळक्षुर) or dust writing and they proceeded to writing on paper, to reading and arithmetic."

It will be seen that the Ahmedabad Collector puts the mastery of all the multiplication tables (the 15 Anks or Lessons) as the first stage. During this stage, there would be no writing or reading whatsoever, but only memorising the Multiplication Tables. While according to T. B. Jervis the scholars in South Konkan did learn, in the first stage, letters of the alphabet and the twelve combinations of each of the consonants with vowels, together with numerals from 1 to 100. It was only after this stage, that they proceeded to learn the Multiplication Tables. This difference in the contents of the first stage of schooling is fundamental, if it is a true representation of facts. It shows how the schools adapted their teaching to the needs of the communities for whom they catered. The Gujarati scholars being mostly *Banias* (traders) by caste or profession preferred to have first of all the mastery of the Multiplication Tables which were useful to them in business calculations of all sorts. Mastery of the 'endless' Multiplication Tables could best be acquired in a school in company with the scholars where the drudgery of memorising was relieved by chorus recitations and help from brother scholars. Knowledge of the alphabet and letters could be acquired individually at home or in a shop by the help of some one, but it was not so with the Multiplication Tables. The Marathi scholars, as in South Konkan, first learnt the alphabet and the letters and then proceeded to learn the Multiplication Tables, because to them these were not so important as they were to their Gujarati brothers. The explanation given above

is no doubt a guess ; but how else can this fundamental difference in the first stage of the school course be accounted for ?

The formidable array of the Multiplication Tables¹²⁸ had a prominent place in the course of instruction in the elementary schools of the time in all parts of the Province, although in Gujarat they monopolised a larger place. Generations after generations of school boys up till recent times spent time and energy in mastering these tables. In fact, when in the new schools opened by Government on 'improved' plan, these Multiplication Tables were given a subordinate place, the people looked askance at them and thought that the boys were missing the real stuff which they had in former times. It took a long time to get the people reconciled to the new order.

If these Multiplication Tables which the Thana Judge styles as 'the almost endless arithmetical tables, many of them of no practical use'¹²⁹ were really useless, why were they learnt in schools ? In fact they were not as useless as they were supposed to be by the European officers who had made the reports. Men who had mastered them in their school days showed remarkable facility in calculating *orally* any sum or problem that confronted them. The modern instructed man would require the help of pen and paper for making calculations even in smaller transactions. Pen and paper were not so easily available in those days, and one of the aims of schooling in those days was to acquire the ability to make *orally*, and in a correct and quick manner, all calculations small or big. The schools met this aim by teaching the Multiplication Tables. Of course, all the tables were not useful always. But for want of books or tables of reference, the scholar had to keep much in his head hoping that everything there might have a turn for use, some time or other. He did not do it half-way ; he did it thoroughly, perhaps over-did it. We do not regret the disappearance of the "endless" array of the Multiplication Tables in the modern primary school. Modern conditions of life do not require all of them. What we mean to suggest is this. In condemning them as a part of the course of instruction of those old times, the aspect of the question discussed above should not be left out of consideration. Even today there may be persons here and there who sincerely regret their disappearance. So strong was their hold on the public mind.

The Course of Instruction in the common elementary schools of the times is condemned in the strongest terms by almost all the European officers who had sent their reports. Hardly any one had a good word to say about the System or the Course. T. B. Jervis¹³⁰ speaks of it as "not only defective but in many respects pernicious". The Surat Judge¹³¹ calls it "of the most wretched description"; "nothing can be more contemptible than the instruction given at these schools". The Judges' report of 1829¹³² says, "vast time is consumed in a most cumbersome mode of learning to read and in attaining the first simple rules of arithmetic—the books read never exceed the relation of some silly stories, and the general writing acquired goes little beyond that of ability to sign a name".

All these sweeping remarks about the Course of Instruction are from high European officers whose judgment was obviously based on their own ideas about education obtained in the schools of their country where the printing press had long before done its work of sending forth books to be taught and read in schools and to be read thereafter for furthering the knowledge obtained in schools. In India and particularly in the Bombay Province, the printing press had just appeared on the scene. Not a single *printed* book was in use in any of the indigeneous schools of the time (1824). There were some books in manuscript; but they were not available for use in the common schools in the majority of cases. The matter read in most of the schools for perfecting reading was not any *literature* as such, but some old manuscript documents¹³³ of passing interest. Under such circumstances, the only course open to the teachers and the scholars was to impart some skill in the arts of reading, writing and counting or in other words what was called rudiments of the three R's.

The value of such rudimentary instruction which the common people acquired in the schools could be better appreciated when it is noticed that those whose 'line of life' required a more extensive or more perfect skill in the three R's. or in one or more of them, did acquire it in their after-school career. It was like the case of a chemist who learnt his chemistry in test-tubes and later made its use in laboratories run on an extensive scale. Ample evidence is available in the reports pointing out to the after-school efforts on the part of the scholars to extend and perfect the skill and knowledge imperfectly acquired at school. The Judge's Report of 1829¹³⁴ speaks of the meagre stock of skill and knowledge acquired in schools and adds, "There are exceptions to this in those castes where after-occupation in life is that of employment as accountants, clerks, or holding government offices, but what is acquired by these classes is not so much learnt at schools as at home or in some house of business."

Major Sykes says,¹³⁵ "A little reading and writing only is taught in these schools with a slight knowledge of figures. Children perfect themselves afterwards in life practically, and the duties accidentally thrown upon them determine whether their knowledge is limited to the rudiments acquired in the school or whether it is to be advanced or improved or not".¹³⁶

It thus appears that the instruction did not end when the boy left school. He did continue it further to perfection, if and when it was necessary and possible to do so in his after-school career. I believe this is the most important feature of the system of instruction obtained in the common schools of those days. The knowledge and skill acquired in the school was just the first step. Perfection to any degree was impossible to be attained in schools where manuscript books were very rarely available and printed ones were unknown. The schools just achieved what was possible to be achieved and what was necessary to be achieved.

Was there any material available for such self-study or for such after-school efforts at advancement or perfection? Mention has already been made about books in the Canarese language which some of the scholars in the common schools were taught to read and understand. About the Marathi language, T. B. Jervis writes,¹³⁷ "The Hindoos have also a variety of works in the vernacular language, either commentaries or translations of the Poorans, Tales, Dramas and scientific works, or short and interesting histories originally written in the Maratha language." There is no mention of such literature in the Gujarati language in the reports; but such omission need not be taken to indicate that such literature did not exist in that language. The perfectly phonetic nature of the Indian languages derived from Sanskrit must have immensely helped such self-study, for once the letters are mastered, reading is easy.

A whole-sale condemnation of the course of instruction is not, therefore, just and proper. The aim of the course was low compared to what we may have today. But considering the circumstances of the time and the needs of the people in those days, the course of instruction in the common schools, certainly does not deserve to be styled as 'useless' or 'pernicious'.

8. THE MODE OF INSTRUCTION IN THE HINDOO INDIGENOUS ELEMENTARY SCHOOLS

The mode or manner in which instruction was imparted, the steps by which scholars advanced in the skill of reading, writing and counting—these and allied topics are very clearly stated by T. B. Jervis in his report on the South Konkan district.¹³⁸ They need not be repeated here.

To supplement the account given by T. B. Jervis, we quote here an extract from the Report of the Bombay Education Society for 1817.¹³⁹

"On joining a school, the young pupil after having performed the preliminary ceremonies, proceeds to learn, first the vowels, then the consonants and finally the combination of the vowels and the consonants. The operations are performed on a board 12 inches long and 8 inches broad; a white ground being first formed with a kind of pipe clay, the board is covered with sand, or *gulal* which is floor dyed of a purple colour; the forms of the figures or letters are traced with a reed or small wooden style, which, displaying (displacing?) the sand or coloured floor, leaves the white ground exposed; by drawing a roller over the sand, or by gently shaking the board, these forms are easily obliterated; and by means of groves in the rollers, ruled lines are at the same time made of any distance from each other required; five or six vowels having been written down on the board, the scholar retraces these forms by drawing his style over the characters which have been written, at the same time pronouncing audibly the name of each, until the forms of the letters given in the lesson have become so familiar that he can write them without a copy and pronounce their names. For the next lesson five or six more letters are put down, which the scholar learns to write in the same manner as before; and thus he proceeds until he has learned to write and read the whole number of vowels and consonants and the combinations of these letters according to his alphabet....." In the system of education thus briefly detailed, it will be observed that writing and

reading are taught together instead of being made different branches of instruction; while tracing the forms of the letters or figures, the scholar at the same time repeats their names, a practice which is followed also when he proceeds to cyphering”.

The most distinguishing feature of the Hindoo system of elementary instruction was, however, what is described by Jervis in the following paragraph.¹⁴⁰

“In the Hindoo Schools the scholars assist the teacher in the instruction of those children who are less advanced, and who for this reason, are sometimes paired off to ensure a greater facility of communicating; but for the most part they sit without order or distinction into classes and leave their work when called for to assist or instruct their young companions,.....”

We shall again quote from the Bombay Education Society's Report for 1817 to amplify what Jervis has stated :

“But what chiefly distinguishes the Hindoo Schools and which has been so well adopted in the National System (of Dr. Bell in England) is the plan of instruction by the scholars themselves. When a boy (the girls are never taught to read and write amongst the Natives of India) joins the school, he is immediately put under the tuition and care of one who is more advanced in knowledge, and whose duty it is to give lessons to his young pupil, to assist him in learning, and to report his behaviour and progress to the master. The scholars are not classed, but are generally paired off, each pair consisting of an instructor and a pupil. These pairs are so arranged that a boy less advanced may sit next to one who has made greater progress, and from whom he receives assistance and instruction. When however several of the elder boys have made considerable and nearly equal progress, they are seated together in one line and receive their instruction directly from master; by these means the master has sufficient leisure to exercise a vigilant superintendence on the school and of enquiring with the progress made by each pupil under his instruction”.

During the early years of the 19th century, Dr. Andrew Bell and Joseph Lancaster introduced a system of instruction in England which is commonly known as “The Monitorial System or the Madras System”. The central idea behind the system was ‘instruction of scholars by scholars’. The teaching scholars were called ‘Monitors’. Under this system of *cheap* instruction, England made a very great advance in the instruction of her people. It is generally admitted that Dr. Bell got the idea from what he observed in the indigenous schools at Madras and hence the system was called the ‘Madras System’. Mr. Lancaster got the idea from Dr. Bell. That the system of instruction (the Monitorial System) introduced in England by Lancaster and Bell in the early years of the 19th century was of the Indian origin is admitted in many contemporary documents. The following extract from a Despatch dated 3rd June 1814 from the Court of Directors to the Governor General in Council of Bengal (Selections of Educational Records, Part 1, p. 23) is typical :

“The mode of instruction that from time immemorial has been practised under these masters has received the highest tribute of praise by its adoption in this country, under the direction of the Reverend Dr. Bell, formerly Chaplain at Madras and it is now become the mode by which education is conducted in our national establishments, from a conviction of the facility it affords in the acquisition of language by simplifying the process of instruction.”

In the reports now under consideration, a reference is made by William Chaplin, the Commissioner in the Deccan, to "the Lancaster System being originally of Hindoo origin".¹⁴¹ T. B. Jervis recognises that Lancaster "formed his schools on the same (Hindoo) principle".¹⁴² He was much convinced about its utility that he declared: "The Hindoo system is good so far as the expense is concerned and that indeed is a great object....In respect to every point of economy, it would be folly to deviate".¹⁴³

Jervis did not stop at praising the economical aspect of the system. In a private school at Ratnagiri started under his superintendence in 1823, i.e. a year before he recorded his opinion, 140 children were taught by *two* teachers, the number of pupils per teacher in the school being 70.¹⁴⁴ It was possible for one teacher to look after such a large number of scholars, because the mode of instruction was surely the indigenous principle of tuition by scholars. Those responsible for the opening of government elementary schools in the several districts of the Presidency throughout the years 1826 to 1855 had adhered to the same principle of instruction in assigning teachers to the schools. The great majority of these schools were one-teacher schools and that was possible because the teacher was helped by scholars in instructing the scholars. The statistics¹⁴⁵ of 1828-29 shows that there were 25 Government schools with 1315 scholars yielding roughly 52 pupils per teacher on an average. In 1855 the number per teacher in Government elementary schools in the Province was 68 (*Mass Education in India*, R. V. Parulekar, p. 18). This large number of pupils entrusted to one teacher was possible, because through all these years scholars' help was taken by the teachers. "Then came the regime of the Department of Public Instruction in Bombay. The ideals of school administration were suddenly changed. Efficiency rather than expansion which the former authorities had in view, was held up as the ideal of primary educational administration" (*Mass Education in India*, p. 18). As a result of this new policy, the number of scholars per teacher was gradually reduced, so that in 1881 it stood at about 23. Obviously the old mode of getting help from the scholars was discarded in the name of efficiency. That is why a mode of instruction which India had been following for centuries could not promote the education of her people; while the same mode with some modifications but without deviating from its economic value was able to help England to make a vast advance in bringing the benefits of education to her people in a short space of a few decades.

9. THE LENGTH OF THE COURSE OF INSTRUCTION IN THE ELEMENTARY SCHOOLS

The length of the school course of the period of time which a scholar normally takes to complete the course, is one of the most important features of a system of education. Except where education has been made compulsory for all children, the spread of education—of whatever quality it may be—in a country will generally depend upon the time which is normally considered as necessary for a child to complete the prescribed

course. Suppose the normal strength of a school is 100. If five years be the normal length of the school course, every year the school is expected to send out 20 instructed scholars; if it be 3 years, the number of such scholars will be 33; and if 2 years, the number will be 50. This calculation is, no doubt, theoretical. In actual practice it may vary to some extent; but the main proposition propounded will certainly hold good. Therefore, to understand the spread of education amongst a people for whose children a school system is conducted, it is not enough to know the number of pupils under instruction in a given year or its percentage to population, but the length of the school course also. The information supplied in the reports on this point is meagre; but whatever is available, is of great importance.

The Collector of Ahmedabad reporting on the schools in his district says,¹⁴⁶ "a boy whose education is not intended to be very extensive, seldom remains at school longer than a year or year and a half, but those who are designed to receive a more liberal education attend the school for about *three* years." The report * for the city of Ahmedabad states that "each pupil was supposed to remain in the school (for) *three* years." In the report from the Surat District a table is supplied¹⁴⁷ which gives an analysis of children learning in schools with the period of time for which they learn. The period ranges from 12 months to 3 months. One-third of the total number of children is shown as learning for 12 months, while about half, for four months. (The correct interpretation of these figures is left to the reader).

The Collector of Khandesh recommended that Government should give an allowance to teachers for teaching poor boys. Regarding the period for which such an allowance should be paid, the Collector says¹⁴⁸ "*Four* years, if the scholar has attained by that time 12 years, if not, till he has attained that age; but if he should not go to school till 10 years of age or afterwards, then only *three* years seem amply sufficient."

A report from Dharwar recommends that in order to induce the parents of poor children to send them to school, Government should compensate them for the loss of labour of their children. About the period for which such compensation should be paid, the report says:¹⁴⁹ "To compensate to them the loss of their child's labour, I would recommend a small remission to be made to each ryot during the time that his son is at school. This would only be required for *three* or *four* years, for in that time a boy of this class would learn as much as is required for him to know".

A significant remark is found¹⁵⁰ in a report from a subdivision (Shewgaon) of Ahmadnagar. "The education of clever boys is completed in 4 years, between the ages of 8 to 12; those of medium talents in 6 years, and the dunces (if any) in 8 years."

It may be deduced from the information stated above, that to complete the course of instruction that was in vogue at the time, a period of

* p. 99.

three years was considered sufficient in Gujarat and 3 to 4 years in Khandesh and the Deccan.

The report for the Ahmedabad district states that although scholars attended the school for three years if they wanted to have a "very extensive" education, some of them who were satisfied with a 'modest' education, left the school after attending for a year or a year and a half. It thus appears that what is now-a-days called 'wastage' did exist in those days also. But there is a good deal of difference between the 'wastage' problem of those times and that of the present time. Then a scholar left the school earlier, because he was content to have a smaller range of instruction than what the school provided for those who stayed for the full period. Now the scholar leaves the school earlier, either because of detention or of his economic inability to continue his instruction further. The former case was a case of choice, the latter is a case of compulsion. The former scholar left school with a feeling of optimism, hoping that what he had got from the school would not only be immediate use to him, but it would help him to acquire further knowledge and skill. The latter scholar leaves the school with a sense of defeatism pure and simple. Such being the difference in the outlook of the two types of scholars, it will be seen that the case of the former scholar did not constitute a case of what is now called 'wastage'. In fact it was a case of two stages within the same course of instruction, both stages in a way had their own aims and objects. Some went to the school with the object of completing the first stage of a year or a year and a half only; while others went there to complete the second or higher stage of three years. Both were 'instructed' in their own way and acquired as much 'instruction' as was necessary for their needs in life or in other words, both were 'literate' from the eyes of the society of the time. Of course the definition of literacy was not co-extensive with the one now in vogue in this country. In fact it could not have been so. For, literacy takes a broader definition as education widens its scope. This fundamental difference in the ideas and ideals about education in the two stages of the society, divided by a century, must be borne in mind when we try to gauge the spread of education in its relation to the number of schools and scholars.

It is possible that some may belittle the short range of instruction provided in the common schools of those times. But such people should know that even in England contemporary ideas about the course of instruction and the length of the course were in keeping with those in this country. Mr. Whitbread while introducing his 'Parochial Schools Bill' in the British Parliament in 1807 provided a course of *two years* free schooling for all poor children between the ages of 7 and 14, in reading, writing and arithmetic. A little later Bell and Lancaster, the protagonists of the 'Monitorial System' in England, planned and practised such a small-range course in their schools. Bell considered that an attendance of two years was *abundantly sufficient* for any boy and Lancaster, went still further and declared that the average length of time necessary to complete a boy's schooling was one and a half to two years. (History

of Elementary Education in England and Wales, C. B. Birchenough, pp. 45, 51 and 54.)

It is not in older times only that this idea of short-range course of primary education was in vogue. Even in modern times, there are countries which are having such a course for their masses. The Dutch East Indies and Indo-China have actually in practice a primary course of three years, while China in its struggle for removing the blot of illiteracy has thought it fit to introduce in its primary education system a one-year course for boys above 10 years of age. (Literacy in India—R. V. Parulekar, p. 121.)

We thus see that a scholar from Gujarat who stayed for a year or a year and a half in school did go out as an instructed or literate person as well as one who stayed for three years. Although the maximum length of the school course was *three* years, considering these two different groups of scholars—one staying in the aggregate for a shorter period of a year and a half and the other, for three years, we may for practical calculation take it that the average length of time of the School Course in Gujarat was 2 years. A school with a strength of 100 boys in Gujarat, could, therefore, send out annually about 50 'instructed' or 'literate' boys. (Vide para 1, above.)

In Khandesh, the Deccan and the Karnatak the *maximum* length of the school course appears to be *four* years as against three in Gujarat. Although there is no mention of some scholars leaving earlier than the maximum period of four years,* there is no doubt that such scholars must have been there and not in small numbers. For the schoolmaster, had to be paid in cash and kind for every month's stay at school and those who were not in need of 'extensive' education, must have left earlier as in Gujarat. We may, therefore, take it that in those parts of the Province—Khandesh, the Deccan, the Karnatak—and even in Konkan, the *average* length of the school course was *three* years, as against two years in Gujarat.

This difference of one year in the maximum and the average length of the school course in Gujarat and the rest of the Province, could be justified on several grounds. In Gujarat, the schoolmasters were mostly 'hereditary' i.e., the profession ran in their families for generations. This must give the masters, some sort of 'efficiency' and even a sort of 'training' in general. In Gujarat, in most cases, the payment of grain was done daily by the scholar. It was in the interest of the teacher that the boy attended daily and thus there was a check on the irregularity of scholars. In the other parts, the gift of the grain was fortnightly or monthly. In Gujarat the payment of cash was made, in general, according to the stages of instruction attained by scholars. It was a sort of "payment by results". The master was naturally keenly interested in bringing the pupils to each stage of instruction as quickly as possible. The schools in Gujarat were larger in strength than in other parts of the

* See, however, Bankapoor p. 87.

Province and, therefore, more permanent and possibly more efficient than elsewhere. Lastly the greater stress on the acquisition of the skill in counting than on reading and writing, was a point in favour of a shorter course of instruction in Gujarat.

10. EXTENT OF EDUCATION

We shall now try to ascertain the extent of education—whatever be its range and quality—in the Province on the basis of the information supplied in the several Reports under consideration. An idea of the extent of education can be obtained in several ways. Percentage of literates to the total population is now-a-days the standard by which the extent of education is measured. But this standard is not available to us here, because nowhere in the reports, do we get information about the number of literates or instructed persons. Another method is to find out the proportion of scholars actually under instruction to the total number of children that ought to have been in schools, or in other words, the percentage of children attending to those of school-going age. This method does not give us a correct idea about the real extent of education when there is much 'wastage' in the school system, as at present in India. But in a system where 'wastage' did not exist or if it existed it was negligible, the proportion of children attending to the total children that ought to be in schools, is a very reliable standard of measuring the extent of education in any country or its parts. Fortunately the reports supply us with facts and figures which enable us to get at the proportion of children attending to the total children of school-going age. If we get the population figures of any district, we can find out the total number of children who ought to attend schools provided we know the average age-range of school children and the average length of the school course. At an earlier place we have assumed that the children at school were generally of ages between 7 and 12. What is the proportion of such ¹⁵¹ children to the total population? As we are here considering a state of society of 1824-30, we shall do better to seek help from a source which is equally old. Sir Thomas Munroe, in a similar calculation in Madras in 1822 (vide Evidence of 1832, p. 416) calculated that children between the ages 5-10 were one-ninth of the total population. We can, therefore, safely assume that children of 7-12 in the Bombay Province also were one-ninth of the total population. The next question that we have to tackle is this: the 7 to 12 age range represents a stay of five years in the school, or in other words, a normal course of instruction of five years. We have already assumed that in the Bombay Province, the average length of the school course was of 2 years' duration in Gujarat and of 3 years' length in the rest of the Province. In order to get at the necessary proportion of children that ought to be in school to the total population, we have to make a proportionate reduction in the figure $\frac{1}{9}$. It will be $(\frac{1}{9} \times \frac{2}{5} = \frac{2}{45})$ for Gujarat and $(\frac{1}{9} \times \frac{3}{5} = \frac{1}{15})$ for the rest of the Province. But as *boys* only were sent to schools and not girls also, we have still to reduce these new proportions by half in order to get the proportion of *boys* only of school-going age to the total population. The requisite pro-

portion therefore for boys only will be 1|45th for Gujarat and 1|30th for the rest of the Province.

We shall next take the figures of population and of boys attending schools from the Judges' Report¹⁵² of 1828-29 and apply the abovementioned proportions arrived at for Gujarat and for the rest of the Province. The result is shown in the following table :

Division of the Province	Total 'Population'	Boys that ought to be in schools	Boys actually in schools	Proportion of boys attending to the total boys who ought to be in schools
1	2	3	4	5
The Deccan (Poona, Ahmednagar & Khandesh)	1,536,000	51,200 (Pop. $\times \frac{1}{30}$)	9,700	1 in 5
Gujarat	1,408,000	31,200 (Pop. $\times \frac{1}{45}$)	11,700	1 in 3
Konkan	1,143,000	38,100 (Pop. $\times \frac{1}{30}$)	9,400	1 in 4
The Karnatak (Dharwar)	794,000	26,400 (Pop. $\times \frac{1}{30}$)	4,300	1 in 6
Total	4,881,000	147,000	35,100	1 in 4

N.B.—(1) The proportions mentioned here are for boys only.

(2) It must be made clear here that the above calculations refer to the figures of scholars supplied in the 1828-29 report for each district. At another place it is shown that the figures of schools and scholars of the indigenous schools were as a rule under-estimated and moreover the figures of pupils, who were under 'domestic instruction', are not accounted for at all in the reports. There is no doubt that the proportions given above are on the whole underestimates of the true state of the extent of education. To what extent they are so, is left to the readers themselves.

The above table shows that in the extent of education as measured by the proportion of boys at school to the total boys of school-age, Gujarat led the Province in 1828. In the extent of education as measured by the standard of literacy percentage as it existed in 1921, a hundred years after, Gujarat also led the Province by a good length. Its percentage of literacy was 14, as against 9 for the Province as a whole. The present has its roots in the past in education as in so many other spheres of life.

At several places in the report, the reporting officers have tried to give a numerical extent of education as measured by the standard of the proportion of scholars (boys) under instruction to total number of boys of school-age. Let us try to examine some of these attempts. T. B. Jervis reporting upon South Konkan district in 1820,¹⁵³ estimated that

there were 1,29,000 boys "under 12 years" and of them 1,500 attended schools. Therefore he observes "only one eightieth part of the boys receive education". The population of South Konkan district as recorded in the report of 1828-29 is 6,56,000.¹⁵⁴ Assuming it was the same in 1820, the male population comes to 3,28,000. Thus 1,29,000 boys are nearly 40 per cent of the total population. Does the Reporter mean that every boy from one to 12 years of age ought to be in school? The calculation of the proportion '1|80' is obviously a glaring miscalculation.

The Khandesh report of 1824¹⁵⁵ gives the total number of boys (attending and non-attending) of school-age as 37,000. The population of Khandesh in 1828-29¹⁵⁶ was 3,77,000. Assuming that 1,88,000 were males, the percentage of boys of school-age taken by the reporter is $(3,700|1,88,000 \times 100)$ about 20 per cent. Even taking the whole lot of boys of 7-12 years of age as boys of school-going age, the percentage ought not to have exceeded 5 or 6. We have seen that Sir Thomas Munroe calculated the percentage of boys of school-age (5-10) to the total population at 1|18. The Reporter is more cautious than T. B. Jervis, and yet his estimates are about four times over-estimated.

An interesting piece of calculation "in regard to the proportion of children taught at school" on the basis of population is supplied by the Thana Judge.¹⁵⁷ The population of Thana was taken to be 15,000 and the number of children estimated at one-third. Half of them being boys, their number was taken to be 2,500. The number of boys attending being 380, out of 2,500, the proportion arrived at was 1 in 7. It is obvious that if the boys of ages 1 to 12 were all taken to be of school-going age, the proportion will hardly come to one-third of the male population!!

When one reads these very extravagant calculations made by responsible officers to show that the extent of education in several districts and towns was very low, one cannot help concluding that these officers were out to show that the state of education was very very low, and, therefore, Government must take up the question in hand. The motives were excellent, but the methods of calculations to prove their case were certainly not commendable.

We now give some figures which the Reporters themselves have given regarding the proportion of boys attending to the total boys who ought to attend. As the figures of the population of the places are not given nor are they available, we give the figures without comment:

Town	Proportion of boys attending
Surat	1 out of 4 (Hindoos) } ¹⁵⁸
	1 out of 10 (Muslims) }
	1 out of 5 (Parsees) }
Ahmednagar	1 out of 3 ¹⁵⁹

There is one interesting piece of information supplied by the Khandesh report which gives us some idea about facilities provided for education.¹⁶⁰ In 18 talookas of the district, there were in all about 65,000

houses, out of which 21,000 houses were in villages that had schools. This means that about one-third of the houses had facilities for education. At another place the Khandesh report says¹⁶¹ that for every 22 villages in the district, there was only one school. The former method of giving the number of houses which had school facilities gives a truer and a brighter picture than the one based on the statement "one school for 22 villages"; and both the statements are found in one and the same report.

Before closing this section it is worth while noting the exceptional position of the district and town of Surat revealed by the statistics supplied in the Report for Surat District and town in 1824.¹⁶² The Surat town had 62 Hindu and Muslim elementary schools with 2,700 scholars. Besides there were 86 schools of higher learning (including religious) in which there were 800 boys (or rather men) learning. Excluding the city there were 129 schools with about 3,000 scholars. The total number of scholars in the *elementary* schools alone in the whole of the district including the town comes to 5,700. The corresponding number of scholars given in the 1828-29 report is, however, 4,164. And that is taken in the calculations made when we arrived at the proportion 'one in three' for Gujarat as a whole, in the statement given above. If the 1824 figures are taken for the Surat district alone the proportion will come to a very high figure pointing out that almost all *boys* got some education however imperfect it might be from a modern point of view. And it is worthy of note that even to-day, although Gujarat as a whole leads in literacy in the Province, the Surat district leads others in Gujarat. The passage of a century has not taken away the lead of Surat in the extent of education as compared with other district of the Province.

11. DOMESTIC INSTRUCTION AND PRIVATE TUITION

The figures of schools and scholars and the various proportions of scholars to population etc. given in the reports are based upon numbers ascertained by the officers or their subordinates in the years 1820-1830. Domestic instructions i.e. instruction imparted by the father, uncle, brother or some other near relative to the children in the home is not taken into consideration by the reports. Similarly, the reports do not include figures of pupils under private instruction, i.e., instruction by private tutors who did not open a school as such, but taught a few children whose parents engaged them for that specific work.

The neglect of recording any figures of pupils undergoing such types of instruction in the report is possibly due to the fact that Government asked the officers to give information about 'schools' and their 'scholars'. Children under domestic or private instruction do not come under the category.¹⁶³ This omission is unfortunate from the point of view of a fairly correct appraisal of the extent of education among the people. That the extent of such instruction provided at home instead of in a school was not small at least in some parts of the country adjoining the Bombay province of those days, can be seen from a report from the Collector of Canara (modern Karwar district of the Bombay Province) submitted in a similar enquiry of schools and scholars instituted in

Madras almost simultaneously with that in Bombay. The Collector of Cannara observed "In Cannara education is conducted so much in private that any statement of the number of private schools and of the scholars attending them, would be of little or no use, but on the contrary, rather fallacious, in forming an estimate of the proportion of the population receiving instruction" (Evidence of 1832, p. 415). The fact that the district of Canara was later on separated from Madras and attached to the Bombay Presidency and thus included in 'Konkan' clearly shows that Canara had an organic relation with Konkan in social customs and traditions, and it would not be wrong to presume that in Konkan at least 'private' instruction must have predominated as in Canara.

It should be noted that in those distant times, the only thing to teach was a modest mastery of the rudiments of the three R's; and this could easily be done by the father in his spare time. An hour a day was enough for such instruction. There were no books to read, no arithmetical examples to be solved, no history, no geography. This practice is prevalent even today in instructed families in places which are distant from a school.

Let us now find whether the reports now under consideration give any indication of this type of instruction existing in the Bombay Province in those days. The Collector of Ahmedabad reported¹⁶⁴ that the Banias of some villages instructed their children themselves. The Poona Collector observes¹⁶⁵ "the Coolcurni's (village accountant) family is the best educated in every village, and the instruction is usually acquired from their fathers or uncles". From the Dharwar side a report says¹⁶⁷ "Parents desirous of accelerating the education (elementary) of their children engage puntojees (masters) at home".

One peculiarity of the indigenous system of the times was that those who aspired to higher learning—Knowledge of Sanskrit language and literature—did not generally receive elementary education in the common schools. In fact, the two systems, elementary and higher, seemed to thrive independently of each other. Those who aspired to higher learning usually acquired their elementary instruction at home. Such aspirants were no doubt Brahmin boys. The pupils of the common schools, in most cases, did not take to higher learning. When they left school they entered into life straightway. Adam in his Reports on Education in Bengal has noted this peculiarity of the indigenous system. There is no reason to believe that the Bombay Province was an exception to this practice. It is possible to deduce evidence confirming the existence of this practice in the Bombay Province. In the Khandesh report¹⁶⁸ the table given supplies the information that in the schools of higher learning there were 311 Brahmin scholars; while in the elementary schools the Brahmin scholars numbered 486. This means that for every 5 Brahmin boys in the elementary schools there were 3 in the schools for higher learning. In one of the Talukas of Ahmednagar district (Parnair¹⁶⁹) out of 77 Brahmin scholars 30 were learning higher branches and 47 in elementary schools, i.e. for every 5 boys in the elementary schools there were 3 in the higher schools.

Such a high proportion of the scholars learning higher branches would hardly be possible if attendance at elementary schools was a necessary qualification for learning higher branches. The Khandesh report¹⁷⁰ also shows that there were about 100 boys of the Brahmin class who *did not go to school*. Now it is well known that the Brahmin boy of school-age hardly remained without some sort of instruction however poor he might be. The only conclusion we can draw, therefore, is that these Brahmin boys if they did not go to school, ~~they~~ must have been under instruction of some sort, domestic or private. It was not the Brahmins alone who saw to it that their boys did learn the three R's any how—whether in schools or by domestic instruction—, but other classes, called the 'advanced classes' today, did somehow manage to teach their boys. The Surat Collector¹⁷¹ was aware of this fact when he did not include the boys of the Brahmin and Bania communities in his scheme of bringing more boys under instruction, for he observed that these classes (Brahmins and Banias) "*learn at any rate*." Wherever the reports give numbers of the boys of those 'advanced' communities, as not attending any school, it may be taken for certain that they were receiving some instruction by some means other than a regular school. For instances of such boys reference is invited to the tables on pp. 49-52 ; 118-120.

It may be pointed out in passing that William Adam in Bengal (1834-36) and Sir Thomas Munroe in Madras (1826) have both admitted the existence of domestic or private instruction on a fairly extensive scale in their reports on the state of indigenous schools. It is only in the enquiries made in the Bombay Province on the state of indigenous education that such type of instruction is altogether ignored by the reporters except by casually mentioning its existence at one or two places as mentioned above.

Let us conclude by quoting an extract from 'A History of English Elementary Education' by Frank Smith.¹⁷²

"It is important to realise that the school of today does much for the child that in former times was done by the family, the church and the occupation. Education is never synonymous with schooling and the further back we go, the more important does this distinction become. In consequence, we can never measure the educational provision of the past by merely recording the number of schools and scholars. Many children who never went to school got a sound education in other ways".

12. FEMALE EDUCATION

It must be admitted that in the year 1824 when the Reports were obtained from the districts, there is no mention of a female scholar attending any of the common schools of the Province. This is by no means due to hurry or omission. The common schools of the time were meant for boys only.

In the nine Talookas of the South Konkan district where detailed statistics of each school are given, there is a remark for each of the nine Talookas—"That there are no females educated". The only redeeming feature recorded is contained in the following statement of T. B. Jervis when after stating that no females received education in the district he

added, "if we except a few that are taught in the families of the principal Moosalmans." Whether a similar practice prevailed in the families of the principal Hindus cannot be ascertained in the absence of any record to that effect.

That the common schools of the time were meant for boys only could be seen from some of the remarks in the Reports. "Native custom excludes females from the advantage of education."¹⁷³ "Schools strictly speaking are confined to the education of boys".¹⁷⁴

13. EDUCATION OF THE CULTIVATING CLASSES

The great majority of the people in India (and the Bombay Province is not an exception) consists of persons whose main occupation is the cultivation of the land. Some may be proprietors of the land which they cultivate; others (tenant-farmers) may be employed in cultivating land which does not belong to them but which they hire from others. Some may be mere labourers who help in the cultivation and receive wages in cash or kind. These persons—the cultivating classes—no doubt formed the great majority of the population in 1824 and even in 1944 they still hold the ground as the great mass of Indian population. The well-being of this class is the well-being of India. It was so in the past and it is still so today. What about these cultivating classes? How far did they take to education? Were the schools open to them? What attitude did they exhibit towards the acquisition of instruction as imparted in the common schools of the time? Were they keen on education, and yet could not get it for any reason whatever? These and similar other questions are worth investigation. The reports do give us some insight into the several questions raised above.

This great cultivating class is spoken of in the reports as the *Kunbi*, or the *ryot*, irrespective of the part of the province or of the castes to which it belonged. (In South Konkan a separate community as 'Koon-bee'¹⁷⁵ is shown in the Report for the district and this community residing in Konkan even today is named by that word—'Kunbi' or 'Tillori Kunbi' as a distinct community). Reference to the education of the Kunbi—the cultivator class—in the several reports gives the impression that this class as a whole in the majority of the districts was very backward in education.

Let us first look to the brighter side of the picture. From Gujarat, the Collector of Kaira¹⁷⁶ says: "The cultivators attach considerable importance to education, and many patedars and respectable Coonbees are well-versed in reading and accounts which gives them the weight in their village, and many avail themselves of their knowledge by carrying on trading transactions simultaneously with agricultural pursuits. Some of them understand business so well as to be the bankers of the surrounding community." Further on he says "with the exception of Coonbees, few but Brahmins and the trading classes are educated". The Broach Collector writes: ¹⁷⁷ "individuals do acquire even in this body (agricultural classes) a degree of information which is surprising and which fits them for many purposes of general use which could not at first be expected from their education".

The Collector of Poona writes : ¹⁷⁸ "If there is a Puntjee in a village the better sort of *Ryots* (peasants) in all the neighbouring villages take advantage of his presence, and their sons or at least one son of the family to be instructed by him in reading, writing and arithmetic."

"In so far as regards the will to learn it is surprising how extremely fond parents are of getting their favourite and cleverest sons taught. I can myself speak to the liberality of several rich Coonbees of my acquaintance.....who have hired Puntjees to live in their villages, paying them a certain monthly sum for coming there at their request and for educating their children, yet allowing them to teach the other village boys on the usual monthly allowance."

The Kunbee or the great cultivating class was not unrepresented in the scholars of the time. There was hardly a school near his residence where the Kunbi child did not attend. In fact in two of the places where the numbers of Kunbi children are given, they are not low. The Ahmedabad district figures ¹⁷⁹ show that out of 2,973 scholars in the district, 524 were 'Koonbees' and in the Report of the Judges ¹⁸⁰ (1829), out of 6,721 scholars in the schools of the South Konkan district, the Kunbees stood second with 1,729 scholars, the Brahmin community stood first with 2,034 scholars.

In the Khandesh Tables, a long list of the number of scholars of different castes is given ¹⁸¹ but among them the caste Kunbi is not given. But there is a caste shown as 'Sudr' (Shudra) which possibly indicates the cultivating class. The number of their children shown as attending schools is 357 out of 2,022. Here also the number stands second, the first being that of Brahmins which is 486 out of 2,022.

The information given above about the number of scholars from the Kunbee (cultivator) classes as a whole, shows that this class, so far as the number of scholars under instruction was concerned, was next to the Brahmin community, undoubtedly the most educated community of the time. But these numbers sink into insignificance when the strength of the population of the Brahmin and the Kunbee communities is taken into account. Definite figures of those times about the proportion of the population of the Brahmin community to the Kunbi (cultivating) community as a whole, is not easily available. However an indication is supplied by the Khandesh figures ¹⁸² of scholars attending and not attending according to castes. As can be seen, 'Sudr' in Khandesh is taken as representing the great cultivating (Kunbee) community. The figures are as follows :

Caste	Number of boys attending school	No. of boys not attending school	Total	Percentage of boys attending to the total boys
Brahmin ...	486	1,363	1,849	26
Sudr ...	357	17,076	17,433	2

It is pointed out elsewhere that a considerable number of non-attending Brahmin boys might be under what is called 'domestic instruction'. If that be so, the contrast between the education of the Brahmin boys and that of the Sudr (cultivator) becomes all the more glaring.

The conclusions to be drawn from these discussions are :—

(1) The Kunbi or the cultivator community, taken as a whole, (irrespective of the actual caste or sub-caste to which it belonged) was very backward in education.

(2) That all schools were open to the cultivating classes without let or hindrance and yet the community could not take advantages of the schools to the extent of the strength of its population. Only the well-to-do of the community, and there number was small, took advantage of the schools of the time.

(3) In Gujarat, at least in some parts of it, the class was comparatively better off in education, possibly because there was a greater number of well-to-do people in that class in Gujarat.

(4) That the community was not slow in appreciating the benefits of education and struggled wherever possible to educate their children at more than ordinary sacrifices.

What was it then that held them back from taking advantage of the schools of the time in numbers that were commensurate with their strength? The Reports abound in references to the causes of this inability of the cultivating class as a whole to educate their children. The main cause given is the dire poverty of this class. It was neither the custom, nor the tradition, nor the unwillingness of the higher castes to give them education, but their appalling poverty that stood in the way. Some quotations in support of this view may be given here :

A report from Ahmedabad says :¹⁸³ "There are several classes of persons, such as *Koonbees*, *Malees*, *Kachiyas* and others, who in consequence of inability to bear the expenses, do not send their children to obtain instruction. . . ."

Typical quotations from the Ahmedabad Report¹⁸⁴ run thus :—"It has been ascertained by enquiry made in each village (Parnair Talooka) that few (or none) of the *Kunbees* will send their children to school, even should Government bear the whole expense, as those people say they cannot dispense with the services of their boys after they are able to go about. Some of the *Patels* and upper class of *Meerasdars* would willingly have one boy in each of their families taught, but even they acknowledge they would not be disposed to send all their sons to school on any terms."

"Very few *Kunbees* could afford to send their sons to school even were they to be taught gratis, because the children as soon as they can walk, are made useful in the house and fields and the elder boys hired out to tend cattle, weed and watch fields etc., for which they get a rupee or two per month, and which assists the family. Without such aid the poorer *Kunbees* would not be able to rear their children."¹⁸⁵

Introduction

"The Kunbees and others who support themselves and families by manual labour would not send their children to learn on any terms—Patails, Brahmins, Wanees, etc. would no doubt do so if additional schools were established, as their sons have leisure, whereas those of the poorer classes have no time to think of education".¹⁸⁶

A report from the southernmost side (Ranebennur) of the Dharwar District says :—¹⁸⁷

"... not that there is any disinclination to it (education), on the part of the Natives, poverty is the great drawback, particularly amongst the cultivating classes. A Ryot must not only pay the School-master, but he must lose the labour of his child, which is valuable to him from the most tender age. A child of six years tends the cattle, and very soon after it is able in many ways to assist in his father's farm; should this child be sent to school a boy must be hired, at for two to three *pagodas* per annum, besides his food and lodging. ... I conceive, therefore, that every inducement should be held out to induce them to educate their children. To compensate to them the loss of their child's labour, I would recommend a small remission to be made to each Ryot during the time that his son is at school".

Such suggestions to help the ryots by Government contribution to compensate for the loss of labour of their children over and above a free education, are made by other officers as well, who felt deeply about the poverty of the people which held them back in education in spite of a will to have it. (Collector of Surat District,¹⁸⁸ para : 14. Collector of Khandesh, para : 22.)¹⁸⁹

Lastly we quote from Major Sykes :

"The schools in the district are very limited in number and thinly attended. Even the trifling remuneration of a few annas for each boy per month demanded by the teacher would bear so heavy upon the mass of the people that few *cultivators* can afford to send their children to learn".¹⁹⁰

"... the Kunbees are far from wanting intelligence, they are not slow in observing, they are ready in communicating, and the rational of an agricultural process is frequently explained with a simplicity and effect which we might not always meet with in the educated English farmer; there would not be any difficulty in teaching the Kunbees provided the instruction were gratuitous and *that the farmer could spare his children*".

It is interesting as well as instructive to quote here from an article on 'Education of the Tillori Kunbis' by Rao Saheb D. J. Kulkarni, published in the 'School World' of Belgaum—May-June 1944 issue :

"The greatest handicap in the way of the Tillori Kunbi children is the dire poverty of their parents. A child of school-going age is a great asset to its parents. The child can give them substantial help in their work by looking after the cattle or goats and doing a hundred odd jobs for them, when they are busily engaged in their farm work. In many cases, the child can serve at somebody's house in the village and thereby not only earn its own livelihood, but also add a pittance to the meagre purse of the parents. In such circumstances an ignorant and illiterate guardian like the Tillori Kunbi can hardly be expected to sacrifice the immediate gains, however small, of the family to the remote advantage which the education of the child may bring in the distant future. Is it any wonder that Kunbi parents who are put to an immediate loss in the event of their children attending school, seem to take no interest in their education?" (These Tillori Kunbis number about 3½ lakhs out of a population of 14 lakhs in the Ratnagiri district alone.)

How close is the similarity between this observation made about the Kunbi's education in 1944 and those already quoted from the reports of about 1824. The passage of a century and a quarter has hardly changed the conditions affecting the progress of education among some of the Kunbi or cultivating classes of this Province. The great lesson that we have to learn from what was said about education of the children of the 'Kunbi' community (cultivating class) in 1824 and again in 1944, was this. Mere opening of free schools and enforcement of compulsory attendance may not help us in bringing the children of the poor to schools. Whether we will or not, we must fully recognise the maladjustment between the forces used for uplift and the economic forces which govern the life of the people. Ways and means must be devised which will allow the children of the poor to come to the free schools without forcing them to sacrifice altogether their little contributions to the meagre means of maintenance of their families.

14. EDUCATION OF THE MAHOMEDANS

The Mahomedans had their own educational needs as distinct from those of the Hindus. Being intensely religious, they desired to acquire the ability to read the Koran written in Arabic. Persian was the language in which the Muslim culture and literature were mostly stored and the Mahomedans naturally used Persian as the language of instruction in those schools which were attended by Mahomedan scholars. Even the elementary instruction in these separate schools was acquired through Persian and the schools were often called 'Persian' schools. Persian was not the spoken language (mother tongue) of the Mahomedans. It was, therefore, a hard task which a Muslim boy had to face when he approached the Ustad (master) for elementary instruction.

This special difficulty of the Muslim boy is mentioned at some places in the reports. The Collector of Khandesh in advocating separate schools under Government patronage for Mahomedans urged that the period for which the master should be entitled to an allowance for each scholar should be longer than that for the master of a Marathi school "on account of the greater difficulty of acquiring a knowledge of a foreign than of a native language".¹⁹¹ The word 'foreign' does not appear to be appropriate when applied to Persian so far as the Mahomedans are concerned; but the sense of the writer was that the Muslim boy was not taught through his mother-tongue in the 'elementary' school of the time. He had, therefore, to spend more time in the school as compared to a Hindu boy who learnt in his mother tongue. As against this disadvantage, the Muslim boy had some advantage over the Hindu boy. Persian was a highly cultivated language as compared with Marathi, Gujarati or Canarese of the time, and, therefore, the Muslim boy, if at all he was able to complete his 'elementary education' was a better instructed boy than a Hindu boy in general. In this connection the Judge at Ahmedabad writes¹⁹² "The education of a Mahomedan boy being altogether superior in every way to that of a Hindoo, is never completed in less than five years (the Hindoo boy completed his own in three years)."

Although for reasons given above, the education of a Muslim boy learning in a 'Persian' school was expected to be more solid than that of a Hindu boy, in actual practice, however, the Muslim boy did not often get the stuff he ought to have got. The Judge at Thana referring to the Mahomedan schools in the town writes,¹⁹³ "There is scarcely a particle of science or useful knowledge taught, almost the whole of the attention of the pupils being directed to the reading of the Koran in Arabic and the formulas of the Mussalman religion". The Judge at Surat writes,¹⁹⁴ "With the Mohummudans almost all the children are taught to repeat by rote sentences of the Koran, but it is only with the rich or higher ranks that the education is thought of. With the exception of those who study the law and qualify themselves for employment under Government, there are very few others who can do more than read a little Persian or rather perhaps I should say, that can even do that."

Although the special schools for the Mahomedans are called 'Persian' schools, Arabic was also taught in them. The Ahmadnagar Collector¹⁹⁵ mentions "Persian with smattering of Arabic" as the staple of the Mahomedan schools in his district. In the Dharwar district¹⁹⁶ the schools for the Muslims are styled 'Persian' and the highest attainment of the scholars in these 'Persian Schools' was the ability to read 'Kurema etc.' Persian books.

What about Urdu, the professed mother-tongue of the Muslims? It appears certain that in most parts of the Province in those times (1824), the Muslims spoke in their homes a language which was not the mother-tongue of the people of the majority community. This language might have been a modified form of Urdu according to the localities where the Muslims lived. As soon as the Muslim stepped out of his house and met the people around him, he had to resort to the language of these people and generally the Muslims in villages and even in towns spoke the languages of the people around them so well that one could hardly find any difference in the accent and fluency. But all the same they did speak a kind of Urdu in their homes.

Had Urdu any place in the education of a Muslim boy at the time in this province? It is difficult to answer this question with any definiteness from the evidence supplied in the reports. However, we give below the few references to Urdu or Hindustani or 'Hindustani Ordoozaban'¹⁹⁷ as it was then usually called. T. B. Jervis in his report referring to the Mahomedan literature in South Konkan writes,¹⁹⁷ "They (the Muslims) have few books in Persian and fewer still in Arabic, but they have a great variety of tales and poetry translated from Persian into Hindoostanee or originally composed in Hindoostanee." Whether such 'Hindoostanee' literature was studied in the Muslim schools in the district cannot be said with certainty. Again T. B. Jervis while recommending free schools under Government patronage for Muslims of South Konkan says,¹⁹⁸ that "instruction in Hindustani should be confined chiefly to towns of the Talookas and to zilia schools". This points out to the use of Urdu or Hindustani in the Muslim elementary schools in South Kon-

kan at least. The Dharwar report ¹⁹⁹ states that there were five schools where Persian and Hindustani were taught. In the Boharas' College at Surat ²⁰⁰ which was a place of higher instruction "the scholars are taught in classes by some Arabic work being explained in common Hindoostanee by the Moulavee". These references to the use of Hindustani in the elementary and higher institutions show that Hindustani or Urdu had a place in some of the Muslim schools, although it may not be as prominent as that given to Persian in some respects.

Not only did the education of the Muslim boy learning in the common Muslim schools require more time for its completion as compared with that of the Hindu boy, but it was also costlier. The remuneration of a Muslim teacher on the whole was far higher than that of a Hindu one. The report from the town of Thana ²⁰¹ says that the Muslim boys were required to pay highly for their education in the schools exclusively meant for the Muslims. The report from Ahmedabad city ²⁰² says that in the Mahomedan schools of lower grade (Arabic was taught in the higher grade) "the usual payment by each pupil is half a rupee monthly, but from some it is made as high as from two to ten rupees for the same period". Besides the gifts to the teacher were also substantial. This was perhaps due to the scarcity of teachers capable of teaching Persian and Arabic. The Khandesh report ²⁰³ says "It will be necessary to make some separate provision for the Mahomedan portion of the community, who, when they study at all, prefer the acquisition of Persian and Arabic, a knowledge of these languages being essential to an attainment of their literature, religion and the laws. There are but few learned Mahomedans now in this Province (Khandesh) and it may therefore be difficult to procure qualified masters..."

But the Muslim boy living in the midst of communities who did their daily transactions in the language other than his own mother-tongue, had to acquire the ability to read and write that language if and when he took to avocations where such acquirements were necessary. He therefore did take advantage of the common Hindu schools of the time and learnt along with Hindu boys the language of the locality. In some places where the Muslim population was sparse and unable to muster sufficient number of boys for a school, the Muslim boy had no alternative but to join a Hindu school, if he was intent on having any schooling.

In the district of South Konkan in the count taken in 1820, ²⁰⁴ for every Muslim boy learning in a Muslim school, three learnt in the common Hindu school. In Gujarat this mixing of the Muslim and Hindu scholars in the common schools is more prominently stated in the reports. ²⁰⁵

In the district of Khandesh, the Deccan and the Karnatak, the Muslim boys did attend the Hindu schools, but not so prominently as in Konkan and Gujarat.

Let us now try to give an idea of the extent of education among the Muslims as compared with the Hindus, wherever figures given help us to have a comparative view. The report of 1828-29 ²⁰⁶ for South

Konkan states that out of 6,721 scholars, 1,127 were Muslim scholars. The total population of the district is shown to be 6,60,000.²⁰⁷ Thus it is seen that roughly there was one scholar per 100 of the population as a whole. Assuring that the Muslim population of the district in those days was 7 per cent (the same percentage today holds good for the Ratnagiri district), it would come to about 42,000 and the number of scholars recorded is 1,127. Thus there were 2.5 Muslim scholars for 100 Muslim population. This great advantage over the Hindu community *taken as a whole* which the Muslims of South Konkan had in those days, appears to be due, among other things, to their willingness to resort to the common elementary schools conducted by the Hindus. It was also due to the absence of the dragging force of caste complexes from which the Hindu community greatly suffered. Moreover, the Muslim community in Konkan had sea-faring and trading traditions from the past and the mass of the community *as a whole* was perhaps somewhat better off economically than the mass of the Hindu community.

In Ahmedabad city the Muslim scholars were 7 per cent of the total scholars.²⁰⁸ In the Ahmedabad district (excluding the city) they were 2 per cent. In the Surat town²⁰⁹ it is reported that the proportion of boys attending out of total boys was 1 out of 10 for Muslims and 1 out of 4 for Hindoos. The percentage of attending scholars to the total boys of school-age as given for Khandesh* was 12 for Muslims and 8 for non-Muslims. In the city of Ahmadnagar²¹⁰ the Muslim scholars formed 16 per cent of the total scholars. In Dharwar the Muslim scholars were about 3 per cent of the total scholars, although the Muslim population was about 7 per cent of the total population.²¹¹ The general impression created by looking into the available figures is that the Muslims of Khandesh, the Deccan and the Karnatak did not take as much advantage of the common Hindu schools as their brothers in Konkan and hence they were not able to command that advance in education which the Konkan Muslims showed.

T. B. Jervis gives interesting information about the 'System of Mahometan Education' as it was in vogue in the schools in South Konkan : ²¹²

"In the Mahometan Schools, they go through the ceremony of reading the Bismillah for a day or two ; they then proceed to the letters, and their combinations, which half accomplished they at once go to the Chapters of the Koran on praise and prayer, and rest of that Book after it ; after this they take any book that may fall in their way, but the books they read are chiefly religious books, for writing they have generally badly written copies, which in some few schools they copy after the Hindoo method (see para 9 on pp. 4 & 5) but almost invariably copy after the European method, with this difference only, that they write on boards, with a white or bluish ground, prepared with chalk or paint. They sit in classes sometimes, which appears to originate, not in any attempt at order, but to distinguish boys more advanced, from others less so, that their instruction may be paid for at a higher rate. The teacher usually teaches every child as in English but it sometimes happens nevertheless in large schools, that a boy very much advanced beyond his companions assists his Teacher. For writing they copy extracts of the Koran...."

* pages 118-120

There were higher schools of learning among the Mahomedans as among the Hindus where Arabic was the main subject of study as also Persian. Higher branches of knowledge were studied in these schools. T. B. Jervis speaking of 'General Science' makes a funny remark,²¹³ "As for the Mahomedans they are generally of opinion that the fields of Science are all within the comprehension of the Koran ; and the least resemblance to it, is certainly not be found in any works in this country."

One remarkable Muslim institution for higher learning existed at Surat.²¹⁴ It was a College for Boharas. The College was maintained from private funds at an annual cost of about Rs. 32,000. Arabic was the language taught and the number of Bohara scholars 'among whom are several grown-up persons' numbered 125. The scholars came from all parts of India. It was, no doubt, an object of pride not only for the Boharas but for all the people of Western India.

15. EDUCATION OF THE PARSEE COMMUNITY

It is only in the report on the City of Surat that we come across definite information about the Parsees.²¹⁵ The following information may be noted :

(1) "The Parsees generally send their children to the Hindoo schools, but as with them (Hindoos) education with the greater part is thrown aside immediately that the boy attains an age to be of any use by his labour ;—there is however amongst the Parsees comparatively a greater number that can write, though most unintelligently than amongst the other classes".

This last remark recorded 120 years ago when the Parsees were not an advanced community to the extent they are to-day (see the remark about early withdrawal of children) is very significant. The subsequent progress of the community to a pitch of economical and intellectual advancement which places the community as one of the most advanced (perhaps the most advanced) communities of India, shows that a wider spread of modest measure of education amongst many, is more conducive to the subsequent advancement of a community than a fuller measure of that commodity given to a few. The Parsees were found most *literate* Indian community according to the Surat Judge in 1824 : it is the most literate Indian community today. The parties who quarrel over the question of 'quality' vs. 'quantity' in the early education of a people, may well learn a useful lesson from this record of the Parsees written 120 years ago.

(2) The Parsees got their general education with the Hindu boys in the common schools ; but for 'instruction in the ceremonies and forms of religion' they had separate schools which in the town of Surat were 11 in number with 355 Scholars.¹²⁶ One of the eleven schools had 135 scholars.²¹⁷

(3) It should be noted that in the statistical tables for the Ahmedabad district and town, among the communities which sent their children to school, there is no mention of the Parsee community. Possibly, few had spread to that district. In the report from the Broach town²¹⁸ the

Judge says " Andaroos among the Parsees are also competent teachers " along with the Brahmins who were " most fit for the situation ". In the Khandesh tables ²¹⁹ there is mention of one Parsee scholar attending school, but he attended a ' Persian ' school for the Muslims. In South Konkan district in 1820, in the Malvan Talooka there were three Parsee boys who did not attend any school.²²⁰ Their ages were somewhere between 1 to 12. But this was sufficient for the Reporter to stamp this community along with others whose children did not go to schools as ' generally the poorest, most ignorant and most wretched of the whole population '.²²¹ Such are the ways of ' official ' reports. None escapes in the grind when his turn comes !

16. EDUCATION OF THE DEPRESSED CLASSES.

On the whole, it may be definitely stated that in the indigenous system of education prevailing before the Missionaries and the British administration started their own institutions, the depressed (or untouchable) classes had no access to schooling. They were, as a rule, not allowed to attend the indigenous schools whatever might be the caste or creed of the teacher. Tradition held them back with an iron hand, allowing no exception under any circumstances whatever. In this prohibition all castes joined hands and the Brahmin was only one of them.

We shall now refer to the very few observations from reports which pertain to this question. For the South Konkan District, T. B. Jervis has given statistics of scholars for the whole district in nine very elaborate tables for the nine Talookas. Not a single scholar from the Mahars and Chambhars, the main body of the depressed classes from Konkan, is found to be in the schools of the time, although out of a reported number of 130,000 boys of 1-12 years of age, nearly 13,000 belonged to these two communities.²²² So also in those tables where castes of scholars attending are enumerated Ahmedabad ²²³ District ; Khandesh ²²⁴ and Dharwar,²²⁵ no instance of a depressed class (scheduled class as they are now called) scholar attending school seems to have been recorded. An enthusiast may however scrutinise the numerous castes which are enumerated and convince himself of the truth or otherwise of this statement.

The Collector of Surat in his report ²²⁶ says " Among the boys at school are to be found occasionally the children of all classes, coolies, Rajpoots, etc. except *Dhoorias* who never send their children to school '. Is ' Dhooria ' a depressed class ?

The Kaira Collector reports : ²²⁷ " All castes *but the lowest* attend the school promiscuously " ; does the ' *the lowest* ' refer to the depressed class ?

The report from Thana town is very interesting in this connection although the information supplied therein does not refer to the indigenous schools but to Government and Missionary schools which existed in that town in 1824.

In the town of Thana there was a school entirely run at Government cost at which "all castes are permitted to attend except Manooras (?) and Parwaries (Mahars ?)". Of one of the two 'charitable' schools run by the American Missionaries, it is said "The Parwaries (Mahars ?) sit outside of the school room in the verandhah". Even the great missionaries in those days dared not break the tradition of not allowing these classes to sit inside the school-room along with other boys. Major Sykes visited the two Government schools in the city of Ahmadnagar (1826 or so) and he observed ²²⁸ "Low Castes : There were not many low caste children in the schools, although I am not aware of attendance being interdicted".

The Thana Judge's report further observes, in regard to the situation of a schoolmaster under Government patronage,²²⁹ that the situation of a schoolmaster should be an employment open to any one and every one *except the low-caste*. From the same officer (The Judge at Thana) comes a suggestion to establish a school or two for these classes at Government expense : ²³⁰ "But it strikes me that a school (if not two) for the education of children of the lower castes if supported at the expense of, and countenanced by Government might be introduced with great advantage to the children of those inhabitants of the place, who at present from prejudice and custom are excluded from the means of obtaining knowledge and not allowed to frequent those schools where native boys of higher castes are in the habit of gaining instructions". Whether the abovementioned 'lower castes' are to be taken as the depressed (untouchable) classes only or they are meant to include some other castes also, cannot be said with certainty. The surmise is that they mean the depressed classes only.

There was, however, one bright spot which indicated hope for these classes. In the Judges' report of 1829 ²³¹ it is mentioned that in the South Konkan District among the 6721 scholars attending schools in the district, there were *three Mahars*. But these three obviously belonged to one or more of the new schools "at Bankote and Hurnee (Harnai) under the management of Missionaries".

17. THE HINDU SCHOOLS OF (HIGHER) LEARNING

The Hindu Schools of Learning in Western India were (or even today they are) called *Pathashalas*. In Bengal a Pathashala is a school for elementary instruction and a *Tol* is one for higher learning. This difference in the terminology is worth noting to avoid confusion in comparing notes with Bengal.*

Hindu Higher Learning in Literature or Science was taught through the medium of Sanskrit and both the teachers and the scholars entirely belonged to the Brahmin community. Although the Shastras (Laws of Conduct) fully allowed the Kshatriya (warrior class, such as the Mara-

* Report on the State of Education in Bengal (1835-1838) by William Adam, (edited by A. N. Basu 1941), Calcutta University, is a mine of information pertaining to indigenous schools, both elementary and higher.

thas in Maharashtra) and the Vaishya (the trading castes such as Wanis and Banias) to share in such higher learning, these two communities had gradually lost interest in the actual study of higher learning, perhaps because they were too busy with their own professions, and the Brahmins had the field of higher learning solely confined to themselves. Thus at the time of the Reports (1824) and even long before that, the schools of higher learning and that learning itself were found to be the monopoly of the Brahmins. The common elementary schools of the Hindus were theoretically open to all castes except the 'untouchables'. But the schools of higher learning were open to Brahmins only, especially those where the vedas and allied 'religious' subjects were pursued. Although the Reports do not show any trace of a 'non-Brahmin' studying any branch of higher learning for which the medium was invariably Sanskrit, there might have been, perhaps, a few cases of highly-placed 'non-Brahmins' from the two sister communities—the Kshatriya and Vaishya—who might have taken to the study of *belles-lettres* to a degree. But it must be admitted that this is only a guess, no proof for this being available in the reports.

Higher Learning, through the medium of Sanskrit, was pursued through two agencies. *First*, a regular school or a place of instruction (a Pathashala) conducted by some Brahmin well-versed in one or more branches of learning, second, what may be called 'private tuition'. Some well-to-do person engaged the services of a learned man to teach his son or sons and a few neighbouring boys or relatives. The former were usually *free* institutions where the instruction was *gratis*. In the latter agency the tutor was paid for by the employer. The former mode was the common one; the latter not so.

The custom of imparting higher learning *gratis*, was of very ancient origin among the Hindus; and even today, if we meet with a purely indigenous centre of higher learning (these are very rare now-a-days) we shall find the same spirit of gratuitous teaching prevailing there. Such is the force of tradition among a tradition-loving people.

T. B. Jervis in his report on the South Konkan district alludes to this custom²³² with a note of surprise and unfortunately fails to understand the spirit of the custom.

"Respecting native science, I beg to report to Government a curious but important circumstance communicated to me by a learned Shastree when speaking of native College at Poona, that it is altogether against the spirit of the Shastur and completely in opposition to the practice of the Brahmins, to impart the knowledge they acquire. They do indeed communicate knowledge to some few, but the greatest draw-back to such instruction is that they are forbidden to receive pay from their pupils by the same law".

This statement seems to suggest that a learned Brahmin would be committing a breach of the sacred law if he imparted his knowledge to some one by accepting return; if he taught many from whom he could not accept fees he would not be able to do some other job for his maintenance; therefore, he chose to teach very few at times without fees and left himself free to earn his bread by some other means. Thus the

custom of *gratuitous* instruction came to be a drawback or hindrance in the wider spread of higher learning, as Jervis appears to suggest.

The true spirit of the sacred law in enjoining upon the learned to impart instruction *gratis* could be better understood by the following extract from the Report of the Collector of Ahmadnagar. Writing on the same subject he says: "The whole of the Seminaries in which the Vedas, Shastras and Astrology are studied are supposed to be taught *gratis*, in obedience to the injunction laid down in the Sacred Law Books of the Hindoos, which inculcate as one of the first duties of a learned man, that he should communicate his knowledge to his fellow creatures".*

When the sacred Laws enjoined that the learned must impart instruction *gratis*, at the same time they did impose on society the sacred duty of supporting such learned men by gifts, so that they might be kept free from the worry of earning their livelihood and thus devote their time and energy to teach *gratis*. The instruction was to be gratuitous because no one, who had not the means to pay, might be prevented from the acquisition of knowledge. In fact the society was also enjoined to help the students under instruction as well. This arrangement, therefore, which was made by the Law Givers of the Hindus, was meant for facilitating the spread of learning and it could not in any way be the great drawback to such instruction as Jervis seems to suggest. How the injunction of the laws actually worked in practice is well illustrated in the following extract from the Report of the Collector of Khandesh: ²³³

"It is not usual for teachers of the Hindoo Sciences to require anything, as a matter of right, from their scholars; they consider it a charitable act to give instruction in such branches of knowledge and in return trust to the *elemosynary* gifts of the charitable, as well as of their scholars, who, though not bound to give, always do make such offerings as they can, and at all events, in all cases, perform such menial offices, in the family of the instructor, as Brahmins may perform. The scholars also who study the highest department of Hindoo literature, are generally children of the poorer class of Brahmins who themselves live upon charity. To such it is no disgrace to beg and sometimes therefore it is to be found that the whole of the students as well as the master live by donations which by daily circuit of the town and occasional peregrinations about the neighbouring country, they may be able to acquire".

The Collector styles this custom "which is, as it were, interwoven with the feeling of the people." Such was the mighty hold of this ancient custom made sacred by the passage and practice of centuries.

Not that the condition of these learned men who taught the higher branches of learning *gratis* was in any way opulent. It was never so in the past. For, 'Plain living and high thinking' was the motto of their life and it was this spirit of selflessness in the cause of spreading knowledge abroad that the teacher of ancient as well as of old days commanded reverence from the people—poor and rich—and drew from them voluntary gifts which enabled him to lead a life of moderate comfort or at least one

* p. 122.

above wants. During the time of the Maratha Rule a number of Hindu Rajas, Sardars and other men of riches, used to support these learned men with presents and gifts and particularly with what was commonly called 'Daxina' (gift in cash) on various occasions of religious ceremonies and festivals. The well-known 'Daxina' Fund of the Peshwas which amounted to several lakhs was annually distributed among learned Brahmins who assembled at Poona every year. In the year of the Report (1824) this Daxina was much reduced by the new Rulers, keeping it to about 35,000 rupees for annual distribution ; and a spirit of indifference to the acquisition of higher learning was just spreading among the learned and their would-be students. It was to this low state of higher learning throughout the Province and particularly in the district of South Konkan that Jervis refers when he writes²³⁴ "It is much to be lamented, however, that in proportion as the patronage of the Peshwa and all the Hindoo princess of Malewah fell off, the number of those who understood the language (Sanskrit) well, has sadly decreased. The money which the first Maratha Rulers applied to the reward of eminent talent and industry (meaning 'Daxina') and which kept up a spirit of hope in those who were studying the language, was in later years withheld altogether, or most disgracefully perverted to the support of the minions of a profligate and superstitious Court. In the last Peshwa's Government this was particularly the case, and the Brahmins of the present generation *taken collectively as a body*, are ignorant in the extreme".

How far these remarks about the last Peshwa are justifiable, it is not possible for us to say. One thing, however, has come to our notice while looking into the unpublished documents relating to the 'Daxina' in the Bombay Secretariat. Among other merits of the recipient, the fact that he conducted a school for higher learning was kept in view and such a learned man received a bigger amount of Daxina than one who might otherwise be equally learned. The document referred to is to be found in the Bombay Secretariat Records G. D. Vol. 73 of 1824.²³⁵ It is a letter dated 2nd November 1824 addressed to William Chaplin Esq. from H. D. Robertson (Commissioner ?) at Poona. The letter refers to an extra amount of Rs. 400 to be paid to one Shastree 'Witul Oopade' of Pandharpur and observes : "This payment can hardly be said to rank in that of Daxina but a compensation in lieu of a large grant which this person was wont to receive from the Paishwa on account of his eminent merits and *expense in instructing scholars at Punderpoore*".

This solitary document of 1824 clearly proves that in distributing Daxina among the learned Brahmins, special consideration was given to the fact that the Shastree concerned had to spend from his own pocket in instructing scholars. It was a sort of grant-in-aid for higher learning from Provincial Revenues on modern lines.

At the time when the Reports were submitted, it appears that, in some cases at least, the teachers of higher learning were not well-off. A Report from the town of Sangamner in Khandesh says :²³⁶ "Even in the town of Sangamner the Teachers of the Vedas etc. are obliged to work at something else for their bread, and the consequence is they

neglect their scholars". How far such distress was extant in other parts of the Province, it is not possible to gauge. It may be relevant here to point out that the old ties of religious conduct were losing their hold with the change of Rulers; and it was just at this time that the Educational Survey was made. Jervis puts down this dawn of new order in the following words: "The Mahomedan power can scarcely be said to have existed after the fall of Tipoo, and the Brahminical influence has certainly declined with the late Peshwa. Whatever restraints these particular Governments might have put upon their subjects, it will be admitted that they ceased to operate with their existence; and it is universal reproach to our Government that the influence of men of wealth and character, has ceased to be efficacious in the preservation of order and *religious observances* enjoined by custom or the written law".

Let us now look into the record of the extent of schools or centres of higher learning in the Province that existed at the time (1824).

Jervis has given us a masterly account of the general system of lower and higher education, their modes of operation, their scopes and various other aspects.²³⁷ But he does not give an account of the number of seminaries for higher learning, nor of their scholars in South Konkan. In fact were it not for his general remarks on this subject, one would be inclined to believe that they hardly existed in South Konkan. He however has some most glowing words for the Brahmins of Konkan so far as their learning and intelligence were concerned. He says ²³⁸ "*Of Hindoo Literature in the South Concan*: We come next to the consideration of the Literature amongst the Natives of this Province (Konkan). The Hindus have an immense variety of Sanskrit works from the Rigveda, the peculiar study of the Brahmins on the Western coast of India, and which is the most difficult of all the four grand divisions of sacred literature, through all the range of Sciences, Philosophy, and Grammer, to the easier and more entertaining works of poetry and fiction. This country (Konkan) has been always famed for the eminent statesmen, expounders of law, religion and science, which it has furnished to all India. It is probable that at least a tenth part of the Brahmins who attain to manhood, visit Benares, and it is there that the most learned Shastrees acquire the rudiments of Sanskrit (N. B. there are about 250 houses of Concan Brahmins at Benarás and there are various schools in that city for the instruction of Hindoo in Sanskrit which are under Teachers of this country)." A community which had such a glorious past and which even at the time of the report is reported to be able to send one-tenth of its adult male members to Benares for the study of higher learning, must have, at the time of the report, sufficient number of centres of higher learning either of the pathashala type or of domestic instruction.

The Gujarat Reports are generally silent about the schools of higher learning or of their extent. This is probably due to the fact that the Reporters did not take notice of them. But the Report for the Town of Surat ²³⁹ makes mention of "Several Pundits and Josees who give in-

struction in Sanscrit and the laws and the ceremonies of religion. The number of these Pundits is stated at 18, and they have about 66 scholars."

In Khandesh 75 out of a total of 189 schools were for teaching some of the higher departments of Hindu Science²⁴⁰ whose masters 'exact nothing'.²⁴¹ The provision seems to be rather ample as compared to that of elementary institutions. From statistics,²⁴² it appears that the branches learnt comprised 'Ved, Shastr, Jotish, and Wyed' and they claimed 311 Brahmin scholars as against 486 Brahmin scholars under elementary instruction.

In the city of Ahmadnagar there were 16 schools 'for the study of the Vedas, Shastras and Astrology' as against 13 for Marathi. In the district there were 21 such schools as against 114 for Marathi. The Collector was keen on having a couple of more schools for Vedas and Shastras and 2 for Medicine.²⁴³

The City of Poona broke the record for its abundance of schools for higher learning. And this is not surprising, for only six years had elapsed since the Peshwa's rule came to an end in that city where for a century the House of the Peshwa, the Brahmin Ruler of the country, had its abode. Out of a total of 222 schools in the city, 164 were for 'Vedas, Shastras and Science' as against 53 schools for elementary instruction in Marathi. (*Evidence of 1832*, p. 429). Strange as it may appear, in the very heart of the Maratha Government the teachers of the higher learning were paid decent salaries and the Shastric injunction of 'gratis' instruction seems to have been forgotten at least in some of the schools.

"Children commence the study of the Vedas at eight years of age. If of moderate abilities they would require 12 years' study, or if of poor abilities perhaps 22 years. The best teachers receive per month 60 rupees; the second best, 50; the third, 40 rupees. One master can teach ten children at once when they are a little way advanced. Teachers of astronomy, physic or anatomy (medicine?) receiving after the rate of Rs. 100, 75 or 50 each per month, according to their abilities. The teachers of the Shasters are paid after the same rate, and the scholars require the same time to attain the proficiency, viz., for 12 to 22 years". (*Evidence of 1832*, p. 429 *)

This practice of accepting decent salaries for teaching higher learning in Sanskrit which one notices in the seminaries of the City of Poona is quite in contrast to that which prevailed in the City of Ahmednagar where all such schools were taught gratis.²⁴⁴ The third city in which

* The above extract is taken from "Minutes of Evidence Taken Before the Select Committee on the Affairs of the East India Company, I Public (1832), (Referred to above as Evidence of 1832). This has to be done because the original report on the state of education in the city of Poona which was made in 1824 along with other Reports which are printed herewith, is not available. The above quoted summary of that Report was however submitted to Parliament and hence it has been possible to have it here. Chaplin's Report also gives a summary (p. 153 paras 13 and 14) of the Report on the city of Poona (missing). The first para (13) refers to the schools of higher learning, but it seems to be incomplete at the end. The reader, however, should refer to this para as it gives names of the branches studied and some other points worth noting".

such schools or centres are reported to exist is the City of Surat. But there is no mention of the fact whether the teachers of the higher learning did receive salaries or not.

When the Poona (Hindu) College was open^{ed} in 1821 by the Bombay Government at an annual cost of about Rs. 15,000 (appropriated from the Daxina Fund of the Peshwas), the practice followed in Poona was adopted and the Professors appointed were given salaries as follows: "The Principal Rs. 100, Five Professors of Shasturs Rs. 60 p. m. each; ten assistants at Rs. 20 p.m. each" (*Evidence of 1832, p. 431*).

The new Rulers followed the custom of paying these learned Shastrees on the scales shown above which were not in any way more liberal than what their brothers had already been accepting. This was no doubt contrary to the spirit of the injunction of the Hindu Codes of conduct. One wonders how this practice began. Perhaps the Shastrees at Poona were so exceptionally learned that scholars coming from distant parts of the country gladly paid them these 'presents' with greatest willingness without any demand as if they were voluntary gifts and not fees. Or perhaps the Shastrees at Poona were so much accustomed to comforts and the good things of the world that they had no other alternative but to demand high fees not minding the rule of 'gratis' instruction, for the time being. Or the learned Teachers might have received such decent remunerations from gifts or *Daxina* in cash from some Sardars or rich men who lived in Poona not in small numbers. Whatever may be the truth; a new era was dawning at Poona in the field of higher (Hindu) education. Any way the Brahmins in Konkan did not like the Poona system as is shown by what 'Bapoo Agashe' told to T. B. Jervis.²⁴⁵

Outside the city of Poona, in the district, the system followed was more of engaging 'Private Tutors' than of regular schools, although the latter were not wanting. The following quotation from the Report of the Collector of Poona is very interesting, as it describes what this system of instruction by private tutors was and also how the Shastrees still existed who gave instruction gratis.

"Many rich men hire private Tutors for teaching their boys Sanskrit. Many of those schoolmasters who teach Sanskrit and instruct their scholars in the learning and sciences recorded in that language, would with more propriety be termed private Tutors. It is the custom for a rich man to hire a Tutor of this description, who usually resides with him for the instruction of his sons; but if they are not numerous enough, or they are all of them not a proper age or capacity for receiving the instruction of the preceptor, both for the sake of emulation and from motives of religious charity, there are several intelligent youths of a poor neighbour's or friend's family invited to attend the daily course of lectures and instruction gratis,—several heads of families also occasionally club their means to hire a good tutor for the common instruction of their sons. In both of the above cases no stranger boy is admitted without the express sanction of those who employed the Tutor—other instructors hold schools gratis—these are either men of rare ability and eminence in particular branches of learning, and in their circumstances above the necessity of taking a reward for their labours, or they are poor men of slender capacity and ability who are glad to trust to the gratitude of the scholars, who, if they demanded a stipulated reward or salary would perhaps prefer paying a little

higher for the superintendence of a better teacher, or would not learn at all. The great Shastrees who teach gratuitously hold their schools in their own houses. The poor ones where they can, in their own, or the house of the scholar they expected the greatest present from. These explanations will account for the number of scholars exhibited, in many cases, in the return, bearing so small a proportion to the number of schools. It is remarkable that there are no teachers of Physic and Surgery".²⁴⁶

The S. M. Country reports do not supply us with any specific information about numbers of schools or scholars under higher instruction. However the following two quotations are interesting :—

"The Vaid, Shasturs and Pooranas are not taught at any of these (the schools enumerated) schools, such knowledge being confined to Brahmins who are engaged as private tutors or if the circumstances of parents do not allow it, they send their sons to serve some waidieka or other learned Brahmin who in return for such services gives them instructions *gratis*".²⁴⁷

"It is customary for youths to go and serve Pundits who understand the Shasters and thus they learn from them. Wealthy individuals engage private Tutors who are versed in Shastirs at Home and pay them annually from 50 to 200 rupees proportioned to their abilities".²⁴⁸

What has become of these great Shastrees—these men of deep learning? Very few are now left who still cling to the old tradition of learning and teaching. A new order has come over the Brahmins. The learning is now acquired on European lines and the idea of 'gratuitous' instruction has altogether disappeared from the scene in the case of those who have learned the Sanskrit Lore on new lines. Let us close this account of the Hindu Schools of Learning as they existed in about 1824 by quoting an extract from Jervi's report which gives clear indication of what the new generation of Brahmins was about to do at the time of the report in order to adapt their life to the new conditions which were just coming into existence.

"...there are yet a few Brahmins (in South Konkan) who understand the most abstruse writings; but the great falling off in the condition of this class who used in some way or other to find a livelihood under the former (Peshwa's) Government, but almost led to the total neglect of learning. Its attention is now directed rather to agricultural pursuits, and the petty offices under our Government either in the Revenue or Judicial line, and for these occupations a very moderate stock of knowledge is considered requisite".²⁴⁹

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SECTION I : KONKAN

1. Extract from Bombay Secretariat Records, G. D.
Volume 63 of 1824, pages 427-436. (No. 13 of 1824)

General Department

To

JAMES FARISH ESQUIRE, Secretary to Government, BOMBAY.

Sir,

1. In acknowledgement of your Letters Nos. 364 and 1271 of 1824, requiring particular information respecting the practicability of increasing the number of Village schools, and generally on the education of the Native population, I have the honor to acquaint you that Lieutt. Jervis kindly undertook to report on the Subject. He has already devoted much time and attention to improving the System of education, and this seemed a favourable opportunity of comparing and combining the voluminous information collected by himself with that contained in the reports from our Sir Kamavisdars. I therefore gladly embraced his offer and have now the pleasure to transmit his Report.

2. The particular interest felt by Lieutt. Jervis in this cause has induced him to bestow great pains on the preparation of his Report, and his account of the present state of Native education, the particular detail of the system, method and course of instruction, both of Hindoos and Mahumutans, with their defects, the means of obviating the latter, and of improving on their economical and simple methods of teaching, by the introduction of emulation amongst the Scholars, of moral Lessons instead of senseless lists of Titles or Attributes, and of improving their faculties, by rational instructions instead of merely filling their memories with long formulas, learned by rote, without much reference to the meaning or application, are particularly interesting, and the effects of those improvements are in a fair way of being practically exemplified in the Native Society's School at this station.

3. The plan mentioned in the 14th Paragraph for training useful teachers, seems of the greatest importance and appears particularly deserving of encouragement and assistance from Government; it may be viewed as the foundation on which improvement must rest; the want of a general spirit of enquiry, and the consequent difficulty of diffusing the knowledge of improvements, preclude all hope of accomplishing our object, except by the slow operation of example, and the superior progress of scholars under competent Teachers, appear to me to afford the only prospect of weaning Natives from their bigoted attachment to their own customs.

4. There is a great difference between Native & European feeling, which must materially influence the effect produced by any measures

for the encouragement of education, that may be adopted by Government. In Europe, people are lowered in their own estimation, and that of Society, by receiving assistance from charitable establishments ; men's feelings revolt from the ideas of dependence in any shape ; they feel a pride in providing entirely for themselves ; but in this country the immunities attached to the privileged Castes, have given a different direction to Public feeling and exemptions of every description are regarded as privileges. Instead therefore of feeling lowered by receiving charity, a Bramhin would be apt to view the gratuitous instruction of inferior castes with jealousy, as an infringement of his privileges if himself required to pay.

5. This circumstance will be a considerable obstacle to all plans for introducing different rates for rich or poor Scholars ; one case is mentioned by Mr. Jervis in the 29th Paragraph of a school breaking up entirely in consequence of such a proposition, it will, therefore, be necessary to avoid all distinctions in whatever may be attempted and I concur in the opinion expressed by Lieutt. Jervis in the 28th Paragraph that it would be preferable for Government to establish free Schools and leave the present ones entirely to themselves, and except in cases of applications from themselves, I do not see even how we could supply them with books, but such is the easy tolerant spirit of Hindooism, that the smallest temptation seems sufficient to induce them to use even our religious books for their children, so long as the act is left perfectly voluntary ; if therefore good books could be provided as cheaply as their present expedients for teaching, I think they would use them without much regard to any other consideration.

6. The plan proposed by Lieutt. Jervis seems in every respect better than any other I could hope to suggest ; the only question appears to be the extent to which Government might be inclined to carry the experiment, since there is so little prospect of deriving any assistance from other sources.

7. Considerable difficulty would be experienced at first in procuring competent Teachers, and it seems doubtful how far the full benefits of the plan could be realized, by the employment of persons not properly qualified, there might even be considerable risk of bringing discredit on the whole System. I would therefore, for the present suggest, that if Government should determine to adopt the proposition, its introduction be confined to such a number of Schools as the Superintendent may be able to provide with well qualified Masters.

8. It is probable also that this will afford the best security against the prejudicial influence anticipated by Lieutt. Jervis in the answer to the 6th query from Government, for whether the receipt of any allowance for instruction forms an avowed part of the Teachers' Salary or not, it is probable that wealthy Natives will always find means of acquiring influence, where their own children are concerned ; and it must be by convincing their minds of the superior advantages of the scheme of instruction now proposed, that we can alone hope to ensure its general adoption.

9. The allowances to Temples, and for religious Services are very numerous, but generally of such small amount, that nothing could under any circumstances be derived from them, to assist in defraying the expense of education; those mentioned by Lieutt. Jervis are the only ones of any consequence, and the only portions of these that could be appropriated to this object, have already become parts of the Public Revenue. It therefore appears a matter of indifference whether they be applied to the purposes of education, or a special Grant be made from the Government Treasury direct; except that by the latter means Government, would enjoy the undivided credit which might not be exclusively the case in the former.

10. The preparation of the statements has been found so tedious that the Report is forwarded without, and they shall follow as soon as they can be got ready.

SOUTHERN KONKUN
Collector's Office
14th September 1824

I have the honor to be
Sir,
Your most obedient servant,
(Signed) JOHN. A. DUNLOP,
Collector.

**2. Extract from Bombay Secretariat Records,
G. D. Volume 63 of 1824, pages 437-502**

(Letter from Lieutt. T. B. Jervis, employed on a statistical survey S. C. dated the 8th September 1824, reporting on the state and system of education in India.)

Report on the state and system of Education in India, and of the most effectual means to obviate their defects, from which it is inferred that a prudent interference for the general improvement and extension of instruction on the part of Government, would be not only the wisest plan of securing the affection of the people, but in the highest degree instrumental to the permanency of our authority, and the interests of every class of the community. To the report is subjoined a reply to the Government Circular, dated 10th March 1824, as respects the Southern Concan Zillah.

1. *Proposed report embracing not only the matters connected with education in this Zillah, but of the Natives generally:* It affords me great satisfaction, to be enabled to furnish the Honorable the Governor in Council with various information respecting the state of education in this Province, and in adding thereto a report which embraces every thing connected with it, that has come under my own observation, or been gathered from the experience of others. I earnestly hope that I may be enabled to furnish something towards the accomplishment of these interesting and benevolent objects, which in this time of general tranquillity so deservedly engage the counsels of Government.

2. *Remarks on Education precede(?) the replies to the Government Circular.* Before I enter however into a detailed reply of the queries contained in the Circular, I shall endeavour to give a full, distinct, and impartial review of the state and system of education, amongst the Natives; and of the causes to which the chief defects therein are to be attributed; to this I shall subjoin a brief sketch of the decline and present condition of their Literature, and Science; when I shall be prepared by the most satisfactory arguments, derived from hence and from the statements which are produced in reply to the queries, as respects this particular Province, to prove the necessity and importance of the fostering care and liberality of Government, to revive, to improve and to extend the blessings of a good education to all classes of its subjects.

3. *State of Native Education.* The highest attainments of the natives, convince us that the state of their education is, and has been, for very many years, of the humblest description. That it has been at a more remote period, equal if not in many respects superior, to that of European Societies, we have the testimony of laws, institutions, writings and works of science and art, to establish beyond dispute.

4. *System of Native Education.* The prevailing system of education, by the concurrent testimony of early and late writers, is intrinsically the same as in all former times; and although it is admitted to possess many peculiar marks of originality and excellence, it has some singularly lamentable defects, which without the salutary encouragement of a liberal Government render it inadequate for every thing beyond the mere daily routine of vulgar life. Under present circumstances, a scanty knowledge of the first rudiments of reading, writing and arithmetic, is accessible at a cheap rate to the poorest classes of the community; but morality, the exercise of reason, the sharpening and enlarging the faculties of the mind, are never so much as thought of, so that as long as men's minds are entertained with the hopes of preferment or encouragement, for the readier use of their reasoning faculties, the display of greater cunning, or the propounding and explaining of the sacred laws and literature of their country, so long may we expect to find the scanty pittance of knowledge attained through this system, turned to the best account. But so soon as that encouragement or stimulus shall cease, or shall give way before other causes, or be withdrawn by a warlike or an oppressive prince, then indeed, may we reasonably pronounce a fair and perfect opinion on its merits, for it is then only, that its results are divested of the adventitious effects, usually confounded with them, which originate in fact, either in a brighter genius, more intense and continued study, or better acquaintance with the world. We in fine ascribe to the system of education what is properly referable to causes, totally unconnected with it. An intimate acquaintance with the natives, will satisfy any one, that the above reasoning is substantially correct; There are a very few men, who are even moderately learned; and of those few, it will be as clearly perceived, that their acquirements are the fruits, not of the peculiar system of education, within common reach; but of greater genius, or far more intense application, than is within the means of the mass of the people: yet how widely different, is the state of

things in Europe ; where many are learned, and few are comparatively ignorant, of the acquirements necessary to their condition in life. I rest persuaded therefore that every person who considers the Native System, attentively and impartially, will consider it not only defective, but in many respects pernicious.

5. *State of education why in former times more favourable.* In the earliest periods of History, the Hindoo and Mogul Princes, are found to have honored and rewarded men of learning and Science, as highly as the sovereigns of Europe, some indeed through fear, (for Poets and Philosophers, not unfrequently raised the humblest, or debased the highest characters.) others through ostentation, but most, from a deep sense of religious feeling, since the greater part of the Hindoo and Moosulman writings, advert to, are connected with, or treat on religious matters. To the time of Akbar, all literature in India was on the advance ; and in his reign, we find the first dawn of that truly enlightened principle of religious toleration¹ which as it accompanied the promotion of learning, and Science, was when lost sight of by Aurungzeeb, the source of all that anarchy, and ignorance which has veiled his reign and the annals of his successors, in infamy and obscurity. It was about this period, when every thing interesting and valuable, had been translated or incorporated into the Persian and Arabic works, from the Sungskrit, and vernacular dialects in India, that the learned began to direct their attention to the study of European literature ; and an Arabic translation of the works of the immortal Newton, by Tufuzzool Hoosein Khan ; and a translation into Sungskrit, of several European works executed under the orders of Jysing, Rajah of Ambheer ; particularly of Euclid's Elements, with the treatises on plane and spherical Trigonometry ; and Napier's construction and use of Logarithms, which are annexed to Cunns or Commandines edition ; these, were happy preludes

¹ The toleration of Akbar, and his curiosity to investigate the religious tenets of other nations, have exposed him to the charge of heresy amongst the Mahomedans in general. In a collection of his letters published by his learned minister Ab-aal-fuzl, there is one addressed to the King of Portugal, in which he censures in the strongest terms, the slavish propensity of mankind, to adopt the religious principles of their fathers and those amongst whom they have been brought up, without evidence or investigation ; he avows his own pleasure and profit, in conversing with the learned professors of different persuasions, and desires that some person of that character, conversant in the Oriental and European languages, may be sent to him. He also requests translations of the *heavenly* books the Pentateuch, Psalms, and Gospels, or of any others of general utility.

In a code of instructions, specifically addressed to the officers of his empire, I find the two following passages :—

“Do not molest mankind on account of their religious principle. If in the affairs of this world which are transitory and perishable, a prudent man is guided by a regard to his interest : still less in spiritual concerns, which are eternal, whilst he retains his senses, will he adopt what is pernicious. If truth be on his side, do not oppose it and molest him, but if it be with you, and he from want of understanding should have imbibed erroneous notions, ignorance in his malady, and he is to be considered an object of your compassion and assistance, not of molestation and severity. Keep on good terms with the upright and virtuous of all persuasions.”

“The best adoration, which man, in this world can pay to his maker, is duly to administer the affairs of his creatures, discarding passion and affection, and without distinction of friend or foe, relation or stranger.”

Note by Lord Teignmouth in Sir Wm. Jone's life.

of a new and important era in the literature of India. There were moreover, other works on Medical Science, translated into Persian; as well as a part of the sacred Scriptures, and perhaps there may have been some translations, which are still unknown to us: but the execution of these difficult undertakings, which I have above noticed, is sufficient to satisfy every one, that with a continuation of patronage, under a just and liberal Government, the state of education would have been far different from what we now find it.

6. *Causes of the present unfavourable state of education traced:* The first decline of the Mogul Power, is traced from the reign of Aurungzeeb, who cleared his way to the throne, by the deposition and imprisonment of his father, and the destruction of his three brothers, with six of their sons. The wars and dissensions which had their origin in the family feuds, the bigotry, or the ambition of this prince, so completely subverted every principle of just Government, that we shall not be under any difficulty, in assigning the decay of literature, to the same period.¹ The brahmins who for ages had been content to study and comment on their sacred writings in the peaceful retreats of domestic life, abstracted from every care of politics, and public affairs no sooner observed the changes, which were gradually springing up from these dissensions, than they emerged from their solitude, and eagerly embraced the service of either party, as they were led to expect the promotion of their interests, to power, to wealth, or to sovereignty. From hence, the most learned of this class date all their misfortunes; from this period, superstition and ignorance, taking place of a humble but general acquaintance with their religious tenets, and duties: the study of their sacred writings was gradually more and more neglected; and is now but ill understood, by the Chief of those few, who undertake to expound their meaning. No writers of any note, have appeared since that time, and without the care and encouragement of the British Government, a few years would have thrown an impenetrable shade over the most valuable productions of Hindoo learning.

7. *Systems of Mahometan and Hindoo Education described. Present system of elementary instructions amongst the Hindoos.* The system of instruction as practised by the Hindoos,² differs materially

¹ The best authority I can adduce for the source of all these troubles, is to be found in the Elegant and admirable letter addressed by the Rajah Jeswunt Sing to Aurungzeeb and which was translated by Sir Charles Boughton Rouse for his friend Mr. Orme—See Orme's Historical Fragment page 252.

² Mr. Ward's opinions on the Hindoo system of Instruction are so just and so generally applicable, that I shall be pardoned for quoting them here—"That system must be essentially vicious, which dooms the great mass of society to ignorance, and treats, rational beings as though they possessed no powers, except in those of the animal. This is the state to which the Hindoo nation has been doomed by its bramhinal legislators. The education of all except the bramhuns, is confined to a few rudiments, qualifying them to write a letter on business and initiating them into the first rules of arithmetic. A Hindoo school is a mere shop in which, by a certain process, the human being is prepared to act as a copying machine or as a lithographic press. The culture of the mind is never contemplated in these seminaries. Hence Hindoo youths, though of a capacity exceedingly quick, never find the means of enlarging and strengthening the faculties. The bud withers as soon as it is ready to expand."

from that in use among Mahometans. I shall briefly describe both systems: In the Hindoo Schools, the scholars assist the Teacher in the instruction of those children who are less advanced, and who for this reason are sometimes—paired off to ensure a greater facility of communication, but for the most part they sit without order, or distinction into classes and leave their work when called for to assist or instruct their young companions, thereby occasioning much confusion and hindrance to others.

8. *General principles and method.* The teacher or one of the boys more advanced writes out the letters, or other lesson, on a Board covered with sand, or brick dust; he then consigns the lekhnee or pencil to his pupil, who traces the form of the letters, in succession; and repeats after his instructor, the various sounds and powers of each combination. Having repeated his lesson twice, or three times, after his instructor, he is left to himself, and proceeds in the same method, till he is a perfect master of his task. He then rubs out the teacher's lesson, and writes it himself, and continues to do so, till he has fixed the form as well as the powers of the several characters in his memory.

9. *Course of Instruction.* A month, or even two are usually devoted to the ceremony of tracing the letters, Shree Guneshaynumuhu; after this, come the letters of the alphabet, and the barakuree or twelve combinations of consonants with vowels, and the figures which are learnt as far as 100; certain small portions being written, and their powers learnt from the instructor till all are thoroughly acquired. They then proceed to Multiplication Table, called Lekhe, as far as 10 times 20; after which they write down and commit to memory various—tables called Paokee, Neemukee, Paonekee, Suwakee, Deerkee, Ureechkee; which are multiples of fractional parts by integers; and lastly tables of money, weights and measures: These rudiments, having been thoroughly acquired, the children are said to have got through the Doolukshur, or dust writing; and they proceed to writing on paper, to reading, and arithmetic. For writing they have six copies, all of which are the complimentary Titles of Princes, and men of rank,—affixed to letters, orders etc. and with the exception of the first in the *subjoined* list,¹ are altogether useless to nine tenths of the children, who receive education. The first however in that list, is most commonly given to the Children of every class. They are usually written out by the best writer in the Village either for money, or as an act of charity, and kindness. In the first instance the scholars have them written out of them by their instructor and it is usual for them, to trace the form of the letters for some time with a plain wooden pencil. They then go over the letters repeatedly, till the paper is almost perfectly black, and after one or two months they get a new piece of paper, and begin again. At first they write very large, and get to smaller hand by slow degrees. They never alternate their studies but write on paper in the morning, and in the evening either

¹ These are all given at full length in the accompaniment marked F. See Preface to Ward's *Account of the Hindoos* p. 34, V. 3.

write or learn arithmetic on their sand boards. In arithmetic they proceed through the simple rules of addition, and subtraction called *Wujabakee berij*; Multiplication and Division, called *Goonakar Bagakar*; the last of each serving to prove the former and after this, they learn the application of these rules to money weights and measures. Occasionally a better sort of instructor will teach them a few questions in simple interest, and in the rule of three, and in Goozerat this is common; the Mharattas however never seem to have aspired to such an extent of knowledge. For reading they are but ill supplied with means; each by bringing whatever old papers, his parents may have put into his hands, and getting through them, as well as he is able. These are usually found to be copies of letters of the Peshwah, his Mamlutdars or their inferior agents, or perhaps village accounts, or *Caols*; and now and then, a tale or romance finds its way to the school but is only of service to the Owner.

10. Before the Children are dismissed in the evening, they all stand up in a posture of reverence, and go through the *Purwuttees*, which is to repeat all the *Doolukshur* or Elements of their instruction, and wind up the ceremony by singing a Prayer or rather a song, which is so difficult of comprehension, being nearly two thirds *Sungskrit* that it would be wholly useless however replete it might be with good sense, a recommendation however, which it does not appear to possess. As to every thing else, that respects the education of the Hindoos generally, I shall mention them, after I have described the Mahometan system, which is in these respects, similar to the Hindoos.

11. *System of the Mahometan education.* In the Mahometan schools, they go through the ceremony of reading the *Bismillah* for a day or two; they then proceed to the letters, and their combinations, which half accomplished they at once go to the Chapters of the Koran on Praise and Prayer, and rest of that Book after it; after this they take any book that may fall in their way, but the Books they read are chiefly religious books. For writing they have generally badly written Copies, which in some few schools they copy after the Hindoo method, but almost invariably copy after the European method, with this difference only, that they write on boards, with a white or bluish ground, prepared with chalk or paint. They sit in classes sometimes, which appears to originate, not in any attempt at order, but to distinguish boys more advanced, from others less so, that their instruction may be paid for at a higher rate. The teacher usually teaches every child as in English but it sometimes happens nevertheless in large schools, that a boy very much advanced beyond his companions assists his Teacher. For writing they copy extracts of the Koran. I cannot omit with propriety to observe how much it were to be wished that even the course of instruction prescribed in the *Ayeen Akbery*¹ had been attended to. It would have gone a great way to the removal of the general ignorance which now prevails among Mahometans.

¹ See Mr. Gladwin's translation p. 230, Vol. 1.

12. *Matters affecting with Hindoo and Mahometan schools.* Having stated the particulars in which the Hindoo and Moosulmans differ as respects the system of teaching, it may be observed that in other points, they generally agree. Their hours of attendance at schools or any places of instruction are irregular; their holidays exceedingly numerous, and the occasions for absence and neglect of study extremely disproportionate to those in European schools. It is worthy of observation that the Hindoos and Mahometans of this side of India have gradually lost from various causes, all the more peculiar characteristics of their distinct origin and faith; and in many parts of India resemble each other, not only in many habits of life, but even in their religious practices. It will be allowed at least that effminacy a want of foresight prudence, and more especially a too great fondness and indulgence of their Children, are failings common to both people. This last as it is one of the greatest obstacles to education, must continue to obstruct any measures that may be devised for its improvement until the present generation shall have passed away.

13. I proceed now to point out the advantages and defects of both systems and the means of rendering any measures effectual to the improvement and extension of education.

Defects of the Hindoo system. The Hindoo system is good so far as the expense is concerned and that indeed is a great object; but a systematic arrangement of studies continually varied and progressive, but above all things the inculcation of a plain and simple compendium of morality is indispensably requisite to the completion of a good education. In respect to every point of economy, it would be folly to deviate. In respect to systematic arrangement, I have above explained that they have little if any; and of this Mr. Lancaster seems to have been sensible, when he formed his schools on the same principle. In all Hindoo Schools, therefore, the Children should be divided into classes, the principle of instruction remaining still, in point of fact that same, only that a boy very far advanced would not be detained from his studies by instructing those just entering upon their education, but would instruct those below him in his own immediate class.

By varying the studies attention would be better fixed and the things borne in Mind as relates to the idea accompanying the form and position of what is read or written and which now is rather learnt by rote.

A discrimination also between Scholars in any class, is a point to which Mr. Lancaster attended, and is a great improvement on the native System. Taking places, keeps up great emulation and attention among the Scholars, and does more for the advancement of the children by the disgrace and shame of inability, than all that rods or severe discipline could effect. But above all these things, morality is the most important consideration. This is never thought of in any Schools and I shall state it as an undisputed fact in this Zillah, that the Natives are not by any means averse to the introduction of our Scriptures even, as the Missionary School reports will most abundantly testify and on all those general topics of morality which the community agree in considering necessary

to the wellbeing of society the Hindoos gladly receive instruction. To inculcate principles therefore, which are wise and moral, through the medium of the most simple elementary tales, or proverbs, or historical works, is the best means of rendering education useful to the rising generation, and honourable to the promoters of it. It is quite unnecessary to offend any man for his religious principles but all natives believe in a God, and all believe that truth and honesty and charity and whatever is great or good, are essential to that respectability and honor, not to say happiness, which can entitle him to hope for a reward in a future existence.¹ To sum up all the requisites in a few words, let the principle of education remain just as it is that is of self instruction. Let all the Children be divided into a few classes, according to their progress. Let them in repeating their lessons to their Teacher, take places as in English Schools. Let them have moral sentences to copy and let them have good books to read and commit to memory. There is yet one more requisite perhaps that they should have weekly examinations, and whoever gets to the head of his class bear a card with the name of the study, he has distinguished himself in, written on it and the date and his name entered on the card at the end of the year, those whose names occur most frequently on the cards to receive a small reward a book or a medal or any thing that might be thought more proper. This last is a particular mark or excellence in Mr. Lancaster's Schools and has been adopted with the greatest success and benefit in the Schools established by the native Society in the Southern Concan.

It remains to be stated that the above system obviates the want of moral and systematic instruction. It provides for the exercise of the reasoning powers, by a connection of sense with form and sound, and it has a due effect in inciting feelings of shame or of honor which are acknowledged by the most philosophic reasoners among our own nation, to be the main spring of virtue. We may proceed upon such a ground work to any extent of improvement, from the lowest to the highest branches of learning and science, provided we can only furnish good instructors, and good books : and we may reasonably expect under such, a system, that among this vast population, numerous instances would occur of genius and industry united to exemplary virtue.

¹ "I subjoin the following passage in proof, which is an extract of Mr. Colebrooke's translation of the Tyteryee Opunishut of the Uthurvan Vedu :—

"Speak the truth, be religious, neglect not learning ; give excellent riches to your teacher (gooroo) ; cause not divisions in families ; be not indifferent to truth, be diligent in religious duties, in self-preservation, in obtaining wealth, in instructing others, and in serving the gods and ancestors ; regard your parents, teacher, and guest, as gods ; serve the good, refrain from dishonourable actions ; perform the good actions you have seen us do ; avoid what we avoid, serve any bramhun more excellent than I am. Whatever presents you make give them with devotion, respect, modesty, fear, and affection. If hereafter religious doubts remain in the mind place thyself with such bramhuns as perform their duties, with men who are competent to decide, who afford instruction gratuitously, who are compassionate, and desirous of the fruit of works. This is the law ; this is advice ; this is the meaning of the Vedu ; this is the word of God. In this manner must the service of the deity be performed."

14. *Good Instructors must be provided.* It would be impossible to pursue such a course with any advantage unless we provide good instructors and I have presupposed that these might be got without any great difficulty. In this district there are an immense number of teachers who like that Class of people in Europe are often *men* of moderate talents and in indigent circumstances. There is no class peculiarly devoted to the instruction of youth, and the very best teachers are not learned. It therefore became a particular object when the Native School Society was formed under my direction to direct our particular attention to this point, and it has been found the readiest and best way, to form a class of teachers who will not only acquire a perfect knowledge, of all that we are desirous to have the Children instructed in ; but be attentive to our orders, as respects the system and arrangements generally. No person is admitted into this class under 18 years of age and above 25 ; and those who have entered, are all Brahmins of respectability : they learn everything as the children do. They go through all the system, but of course much quicker, and they receive a small pay monthly (four Rupees) sufficient for their subsistence until they are found perfectly qualified at the general yearly examinations, when they will be placed in charge of schools, and receive a competent fixed salary, varying from 10 to 20 Rupees monthly. The system promises to be of the greatest advantage, and we might furnish instructors on this plan in any number.

15. *Defects of Mahometan system and the means of obviating them.* The Mahometan Schools are better than the Hindoo Schools, in two respects ; the Children by various reading, and by learning the meaning of what they read, acquire a better use of their understanding ; and they do not learn things by rote so much as Hindoos ; besides this they have some moral instruction, at least such as their religion enjoins, and this being the leading feature of their education, this people are found to be more religious in their way, than Hindoos and far more obedient to their laws, otherwise the Mahometan Schools are as defective as those of the Hindoos and the best way of rendering them useful in every sense of the word is to conduct them on the same principles of economy system and moral instruction as described above.

16. *Of Hindoo Literature in the Southern Concan.* We come next to the consideration of the State of Literature amongst the Natives of this province. The Hindoos have an immense variety of Sungskrit works from the Rig Vedu, the peculiar study of the Brahmins on the western coast of India, and which is the most difficult of all the four grand divisions of sacred literature, through all the range of sciences, philosophy, and Grammar, to the easier and more entertaining works of poetry and fiction. This country has been always famed for the eminent statesmen, expounders of law, religion and science, which it has furnished to all India. It is probable that at least a tenth part of the Brahmins, who attain to manhood, visit Benares ; and it is there, that the most learned Shastrees acquire the rudiments of the Sungskrit.¹ It is much to be

¹ There are about 250 houses of Concan Brahmins at Benares and there are various Schools in that City for the instruction of Hindoo in Sangskrit which are under Teachers of this country.

lamented however that in proportion as the patronage of the Peshwa, and all the Hindoo princes of Malewah fell off; the number of those who understood the language well, has sadly decreased. The money which the first Mharatta rulers applied to the reward of eminent talent and industry and which however misapplied in some instances, must in others, have flowed in the proper channel; and at least have kept up a spirit of hope, in those who were studying the language, was in later years withheld altogether, or most disgracefully perverted to the support of the minions of a profligate and superstitious court. In the last Peshwah's Government this was particularly the case and the Brahmins of the present generation taken collectively as a body, are ignorant in the extreme.

The Sungskrit works are easily obtained, and there are yet a few Brahmins, who understand the most obstruse writings; but the great falling off in the condition of this class, who used in some way or other to find a livelihood under the former Government, but almost led to the total neglect of learning. Its attention is now directed rather to agricultural pursuits, and the petty offices under our Government, either in the Revenue and Judicial line, and for these occupations, a very moderate stock of knowledge is considered requisite.

The Hindoo have also a variety of works in the vernacular language, either commentaries or translations of the Poorans, Tales, Dramas, and Scientific works, or short and interesting histories, originally written in the Mharatta language: of these last, there are many which appear well worthy the attention of Government when printing books for the use of Schools, and I am ready to submit several for inspection, should it be thought advisable to introduce them in the Schools.

17. *Mahometan Literature in the Southern Concan.* Amongst the Mahometans of this province there has never been any great learning as far as we can judge from works extant. They have few books in Persian and fewer still in Arabic, but they have a great variety of tales and poetry translated from the Persian into the Hindoostanee, or originally composed in Hindoostanee, after the model of celebrated Persian works. Of these there are many that might be collated and printed with great facility and advantage; and I see no reason why we should altogether set aside books ready made to our hands provided they do not inculcate principles subversive of morality. The great inaccuracy of the manuscript elementary treatises, on Arabic Grammer induced me to prepare, with the assistance of my Instructor, a plain and correct copy of them with an Hindoostanee translation for the use of the Schools, and several of these are now so far completed as to require only a few corrections here and there by some skilful hand. These I shall be very happy to forward for inspection.

A knowledge of Arabic is indeed so absolutely essential to the just comprehension of Persian or the Hindoostanee Osrdoozuban, that the elementary treatises on Arabic grammer would be of great service if nothing more were taught in that language.

18. *General Science: Hindoo and Mahometan in this Province.* As to all the higher branches of knowledge, it will be found that the Hindoos learn for the most part by rote, rather than by the use of their reasoning faculties. This is to be ascribed to the method in which Sungskrit is taught: the first exercise being the committal to memory of most complicated and voluminous grammars and after this one or two of the Dictionaries, in which all the synonymous words are arranged in a sort of metre. As for the Mahometans they are generally of opinion that the fields of Science are all within the comprehension of the Koran; and the least resemblance to it, is certainly not to be found in any works in this country.

19. *Arguments for Educating Natives of India.* There is scarcely a single topic, as to the propriety and the necessity of education in Europe, which has not been discussed in the most complete and satisfactory manner: but there are many which have been unnoticed in India, which deserve a particular consideration. It is indeed impossible, that an attentive observer of mankind, could pass over the universal and rapid change of condition, opinion and society, which has taken place among the people subsequent to the British conquests in India, without discovering the amazing importance of providing for the security of our own Government and the interests and happiness of the people, by some more powerful and innate restraint than the force of arms. We have gained our Empire, as much by public opinion, as by conquest. We have hitherto kept our ground by the same magical charm, but as it is daily becoming less powerful, since the extension of our territories serves but to show better the true nature of our resources; and every act of authority to develop the minutest principles of our Government, it is by the maintenance of this public opinion alone, that we must look to a continuation of obedience and respect.

For the general well being of society there is no greater blessing than a good education, for by means of it, the poor are enabled to ascertain their just rights; the middling classes are led to pursuits of industry, economy and contentment; the rich to the acquirement of influence and respectability; and the community generally to a strict observance of that social order and that ready obedience to the prevailing authorities which is the most valuable test of public opinion.

20. *The fall of Native Powers: Hindoo and Mahometan.* The Mahometan power can be scarcely said to have existed after the fall of Tipoo, and the Brahminical influence, has certainly declined with the late Peshwa; whatever restraints these particular Governments might have put upon their subjects, it will be admitted that they ceased to operate with their existence; and it is universal reproach to our Governments, that the punishments of the caste, the admonitions of the priesthood, and the influence of men of wealth and character, has ceased to be efficacious in the preservation of the order and religious observances enjoined by custom or the written law. Surely then, it becomes us to think of the best means to obviate these evils, and none can be devised

superior to education. This is a consideration which refers chiefly to Society ; but there is one of greater moment to the interests of Government.

21. *Malversation of Native agency as respects Governments.* European compared with Native agency, throughout our public administration, is very inconsiderable and it will be to very little purpose the most benevolent systems of Government, if their spirit is not understood, and if they be at best ill executed. It is a fact I believe beyond dispute, that we generally have the least respectable, and the most illiterate of the people in our public offices : and a consideration of the numerous instances of public servants who have been discharged as unworthy of trust, or guilty of speculation and crime, not to mention the individuals, who now pass unknown, and who for want of a capacity or from malversation, are equally incompetent to fill their situations ; this, is a sufficient argument for the education and moral improvement of the Natives.

Opinions vary much to this purpose, have on some few occasions, forced themselves in the attention of the public authorities here and at home ; but it does not appear that the good resolutions which have arisen out of them, have even been carried into execution.¹ The general remedy proposed for the improvement of our public Establishments, with respect to honesty has been an increase of salary, but the authorities in England wisely observe that "It is easy to believe that where there are strong temptations to fraud, and particularly, where the probable gain from a breach of trust is great, the most liberal allowances will in the absence of moral principle and rigid control, prove but a feeble check upon its commission."

22. *Other matters connected with natives in the public service.* There are yet other points in the employment of public servants however which involve so many benefits, both of a public and private nature, that I consider it a matter of duty to introduce them in this place.

The natives are frequently extremely improvident, and though in the receipt of competent allowances for the support of themselves and their families, they make no attempts to secure themselves a provision in case of sickness ; or retirement from active life ; or for their families, after their decease. This has occasioned applications for relief, which would have met with success, had the Pension funds been more extended and better known than it now is. I heard indeed of its existence by mere accident, and immediately obtained the permission of the Committee, to enrol the names of all the public servants in my own department, who are now most grateful for the Service done them ; although they scarcely know for what purpose they subscribed in the first instance, merely resting on my word that it was to their advantage. The Pension Fund is however on too liberal a scale at present to be extended to all classes of public servants, without modification as to the pensions in cases of accident, or decease before the full period of thirty years.

¹ For those who wish to be more fully informed of this matter I refer to an extract of a most valuable Judicial minute of the late Governor-General, dated 2nd October 1815.

23. *Promotion.* After this, is the regular promotion of the public servants either in respect to pay, after certain periods of service or to advancement, if qualified, to the higher situations. It would be unwise to limit the promotion invariably to the servants in any public office, but it would be equally impolitic, when there is a competition between old servants, and persons who have not been in the employ of Government of equal talents and merit, not to give the preference to the former.

24. *Dismissal of incompetent or unfit persons.* There is also a peculiar hardship to the native servants, who are in some instances dismissed to make way for others, without having committed any fault worthy of such dismissal. I should think that the absolute restriction of the power of dismissal, would often fetter the public authorities, but it might be provided, that none should be dismissed without some reason assigned to the Pension fund Committee who having been long in the public service could fully appreciate the motives for such recommendation, and could act as a court of conscience when a court of law would not be favourable to the recommendation.

In our Courts of law, and many revenue offices, it might be highly advantageous to render the possession of a diploma, absolutely essential to admission and it should be always necessary to these diplomas that they were gained at fixed yearly and public examinations; a circumstance, which at present is not always attended to.

25. *The wealthiest natives would also benefit by education.* The last class whom education would reach is the rich: but that it would also benefit these people, is evident from the reflection, that our system of government has a peculiar tendency to bring down the higher and to raise the condition of the lower classes of the community. The great sources of wealth and honor are quite shut out from the natives of rank and family, and their employment in the public service has been invariably found to be prejudicial to the Government and the people. They have so long been under the impressions that an acquisition of rank and office, was merely an opportunity afforded them of aggrandizing wealth at any hazards, and the uncertainty of these tenures under native Governments, as well as the hazard of exposure and forfeiture was such, that it was thought most prudent to provide for demands on their purse, since no native Powers would give them credit for possessing the virtue of honesty, when such a virtue was scarcely supposed to exist and it will be long before we can instil into their mind principles which are of an opposite nature. For these last there yet remains a further resource in the distribution of honors¹ and in cases of any service performed of pecuniary or other rewards.

¹ In 1801 a Circular letter was addressed by the Governor General to the Judges and Magistrates under the presidency of Fort William accompanied with a list of Queries of which the following was one, "are you of opinion that it would contribute to strengthen the attachment of the Natives to the British Government in India were that Government to declare itself to be the sole source of honour within its territories and confer titles and other marks of distinction on its native subjects". The court observe on this subject that "In looking over the answers which were returned to the question we find that with two or three exceptions they were decidedly favourable to the measures therein proposed".

26. *General observations.* There is no part of this grand and interesting scheme of education or of its attendant improvements which may not be accomplished by a slow systematic and temperate procedure : but no methods occur to me so likely to be attended with benefit, as far as the elementary parts of education go, as the plan pursued in this province. A highly respectable native Committee, with a European most friendly to the cause to control to direct and stimulate to exertion, are in the first instance indispensable. The improvements in detail, follow next ; and the patronage and support of Government is the power to set the whole machine in motion.

In regard to the higher branches of Science, I am perfectly convinced that we shall never accomplish any good by following the track of Natives ; we must altogether abandon it, and have recourse to European Science and European instruction : but it is highly worthy of consideration, and may be brought about with the same degree of success if prosecuted with equal care, temperance, and discretion. I have already pointed out the means of obtaining native instructors, who would not only conform to our general System, but be otherwise well qualified to impart a correct idea of the elements of knowledge to their young pupils. As a part of this particular System, it might be arranged that the most diligent, exemplarily and clever men should be further instructed and employed in the preparation of various works, suited either to the capacity of Children, or of the more advanced students, and appropriate rewards might be held out for the best performances, in addition to their usual pay. Books of every description are sadly wanted and after all the exertions of the European community, we shall accomplish little good, without some assistance from learned Natives. They also will impart after all but a scanty pittance of knowledge, if they impart not withal, a true and just sense of the Supreme Being, and those moral principles which are so completely forgotten or perverted in their own writings.

Respecting native Science, I beg to report to Government a curious but important circumstance communicated to me by a learned Shastree ¹ when speaking of the native College that it is altogether against the spirit of the Shastur and completely in opposition to the practice of the Brahmins, to impart the knowledge they acquire. They do indeed communicate knowledge to some few but the greatest draw back to such instruction, is that they are forbidden to receive pay from their pupils by the same law.

27. *A good Superintendent the chief object to be looked to.* I presuppose in all that I have above stated, that the Superintendent shall not as in other Government offices, be a gentleman selected from a particular service by Government ; but by the natives of respectability, from among those they know, and who by a long acquaintance with their religious feelings, and general character may act with discretion uprightness and firmness. I believe it not impossible, that Committee may be

¹ Bapoo Agassee Shastree employed in my Statistical Survey.

formed of respectable and wealthy natives in every Zillah to advise with, and to support such Superintendant in our views of improvement, and this is infinitely to be preferred to any direct interference of Government, either through their Magistrates or their public servants generally. It is more consonant to their own institutions and opinions. They can refer a matter of difficulty or disagreement for the consideration of Government, through such a Superintendant, without fear or distrust. They can hope to gain a favourable hearing on the most trivial points, which indeed might not so appear, to public officers on the dispatch of other business.

28. *Better to establish good free Schools perfectly distinct from those in existence than by interfering with the latter to afford the natives the least cause of dissatisfaction.* I do not know that it would be prudent or beneficial to take the management of the Village Schools, into our own hands and I speak from experience when I state that it would in many instances be highly objectionable to the natives; unless the whole expense of the Schools were defrayed by the Society. It has been found in all instances preferable for every reason, to leave present schools to themselves, excepting in as much as providing them with good books and teachers if applied for. But it is an object of the highest importance, to establish good free Schools in the principal Town of the Zillah; the principal Town of each Talooka or District, and one in the Kusba of such Muhals: and here and there, of other very populous villages. By this means education is within the reach of by far the greater portion of the poor, who would seek its benefits, were it within their means to do so: and I respectfully beg to propose a Statement of what might be advantageously effected in this Zillah.

General plan proposed for this Zillah. For Rutnagheree 3 Teachers Mharatta.

300 Children for Mharattas only at 30 Rupees each	..	..	90
1 Teacher Mahometan for Persian Arabic 60 Children at 50 Rupees each	..	..	50
2 Teachers English—to instruct 50 children—1 at 60, 1 at 40 Rs.	100		
2 Teachers Sungskrit to instruct 100 Children 1 at 60, 1 at 40 Rs.	100		

For the chief Towns of each Talooka

2 Teachers Mharatta—200 Children at 20 Rupees each	..	40
1 Teacher Mahometan—60 Children at 20 Rupees each	..	20

For each Kusba of the Muhals and for a few very populous towns

2 Teachers Mharatta—to instruct 200 Children at 15 Rs. each	30
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Total for Zillah Schools 340 Rupees per month 4480 Rupees per annum.

For 8 Talooka Schools 60 Rupees per month each 480 Rs. per month all 5760 Rupees per annum.

Total for 67 Muhals at 30 Rupees 2010 Rupees per month 24,120 per annum.

Total Rupees per annum	..	..	..	34,360
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In this I include very expense of paper, ink and all the other attendant expenses; books, School houses and yearly premiums, except which Government might provide on the most economical scale. For this sum 16,000 Children might be satisfactorily instructed, and the gradations of pay to the Teachers, might lead them to deserve promotion by a more assiduous attention to their duty. The instruction in Hindoostanee confined to chief towns of Talookas and to the Zillah Schools. Lastly the instruction in Sungskrit, in Arabic, in Persian, and in English, limited to the Zillah School.

The Schools besides furnishing yearly, respectable and valuable public servants, would afford some employ to the distressed and discontented Brahmins of whom 155 would find service as teachers.

29. *Concluding observations.* It appears to me impossible to assist the present Schools, with money, without defeating the very object we have in view. It is impossible to distinguish between the classes of people who are able to pay the regular sum of 1 qr. rupee monthly to the Teacher, and those who are not; and inquiries on this head, cause endless disputes, difficulties and an absolute hindrance to all instructions. In one instance, a whole School broke up altogether, as long as the Society proposed to those who paid before, to continue to pay; and we were at least compelled to resolve, that our Native Schools were open to all without distinction; and that instruction was in every respect gratuitous. It is on this ground, therefore, that I recommend the above free Schools, and although I admit the amount of yearly expense is considerable. I do not hesitate to state that the education of 16,000 Children appears to me of far greater consequence, in whatever light we view it.

30. *Civil authorities to confer Reward at the yearly examinations held at the Zillah Schools.* The last point on which I have to offer suggestions, is the great benefit to be expected by the yearly examinations, held at the Zillah Schools. The Judge and the Collector might attend these meetings as a public mark of the interest taken by Government in the welfare of the native community; and I suppose also that the whole of the European Gentlemen and ladies, would gladly honor the examination with their presence as well as every native of rank respectability or talents. At these examinations, diplomas might be granted for Science, for law, and for general learning; certificates of competent acquirements, and good character, to students in inferior branches; and rewards and recommendations to employment for those who had gone through the prescribed course with credit and attention. The distribution of such diplomas, and rewards or Service might be confined to the higher Zillah School, and be in the gift of the Principal servants of Government. The Superintendent and his associate might hold the yearly examinations at the Talooka and Kusba Schools, and forward a report once every year, of the result of the whole scheme, and the prospects it might hold out to future benefit.

31. I have trespassed perhaps in thus fully detailing the state, and system, and defects of Native education, and the means of improving the

one and obviating the other. I must humbly trust however, that I shall be pardoned if I have expressed my mind without reserve. I have wished whatever I have stated to be of service to this interesting cause, and believe that nothing I have represented can be construed into disrespect or prejudice.

32. *Replies to the Government Circular.* I have now merely to reply to the circular of the 10th March. Queries 1, 2, 3. The Statements subjoined for 1820, and for 1824 (A, B) afford a complete reply to the three first. I should have subjoined the Population Statements for 1824 had they been ready (;) but as the Government have expressed a particular desire to be furnished with information as quickly as possible, I have not delayed the returns on this account, and the deficiencies may be supplied hereafter.

4. If any provision be made for Schoolmasters, it must eventually come from the public revenues.

5. Provisions could be made for Schoolmasters in villages now without Schools, but the most moderate allowance would in this Zillah entail a most serious expense on Government. There being no less than 2175 villages without Schools.

6. There would be no advantage whatever in giving small salaries to Teachers, to be deducted from the Government revenue of each village since the most complete and valuable rules for the improvement of Native education would be disregarded, when any part of the Teacher's salary was to be earned by instruction of wealthier natives, for the control of any Superintendence or Committees would be occasional and partial in comparison with what the wealthy natives would exercise out of consideration to their own children, and they being always present, the defects and inutility of the present system of Instruction would continue in full force.

7. Sirkar wurshasuns, Enams and other lands and allowances were sometimes but rarely granted in this province, on Soobha Sunnuds, without the Mootalikee Sicca. It does not appear that any thing worthy of consideration would be gained by the imposition of any fee or tax in these grants. It does not occur to me, that there are any other doubtful claims preferred than those above instanced.

8. The general amount of religious allowances is stated in Abstract (C). The aggregate amount is certainly large, but the far greater proportion are indivisually very trifling. There are only 4 large endowments in this Zillah one to a Temple of Vireshwur at M,har amounting to Rupees 791.1.68 per annum, one to the Temple at Achera amounting to Rupees 2133. , , 40 per annum about which there are continual disputes. One to the Temple of Purushram amounting to Rupees 3186.3.88 per annum. A government Carcoon has been some time placed in charge of this Temple, and it has already been resolved by Government that the Surplus allowance, shall be defrayed in the repairs to the Buildings. There is also a grant of Cocanut coast land to the pagoda and tomb of

Seevajee, which was taken some years ago into the hands of Government and a money payment substituted in lieu. The money payment is considerably less than what the land produces, and the difference might be appropriated to the support of Schools but this is in point of fact merely applying so much Government revenue to the support of the charity.

9. Although lands and allowances are held on condition of performing certain religious services, it appears to me that it would bring great discredit on our Government and might occasion much disquiet among the people, to interfere in these matters to such an extent, as would be needful for any good purpose. It may be safely advanced also that not one in one thousand would at present be suited for an instructor, and it would be difficult beyond belief to render this class of people qualified for this office.

10. With the exception of police peons, it does not appear that any inconvenience would attend the immediate and absolute restriction of public service, to those only who can read and write correctly of all other classes it would be attended with a very great and general benefit to Government and to Society. It is noticed in the above report, how much the completion of education is neglected amongst the natives, and how much this is to be desired. It might be provided with peculiar advantage and propriety that no public servants above the class of peons should be entertained without having thoroughly acquired all the elementary parts of education. In respect to police peons, it might be advantageous to restrict the admission after a term of two years to two thirds.

In answer to the 3rd and 4th paragraph, I have only to refer to the Statements A and B and generally to the foregoing report which show that the number of children educated is accordingly small—the learning they acquire is not even to be compared with that of Children in Goojerat—and generally speaking insufficient for the humblest walks of life; that the Teachers are like many of the same class of men in Europe, often indigent and most commonly ignorant, without a single incitement to excel as in our own country, either through competition greater patience and talent or more exemplary virtue.

33. Whatever funds might be appropriated to the support of Schools—whether shares of various hugs¹ and eenams, now in the hands of Government; which were formerly seized by the Potnees in the Rygurh Talooka, as has been suggested to me or indeed any other descriptions of rights, grants or charities which from time to time have been alienated and brought to account in the Government revenues of the country.² It appears not only a practising of deception with the public authorities, but injudicious on other grounds. A grant coming directly from our Government will carry with it, a conviction that it is not our only wish to be considered as the conquerors of their country, but that the diffusion of happiness may accompany the security of peace and justice.

¹ Hug Choutaee amounting to Rupees 1615.1.87 Eenam Zuzae .. amounting to Rupees .. 2617.,,34

² The total amount of hugs in Juptee is about 37,107.1.61 Rs.

34. Mr. Burke observes that we cannot but regret, when we reflect that if by any unforeseen calamity we were driven from our possession in India there would scarcely exist a vestige to mark the extent and the greatness of our power. Whatever we might have done formerly, there can be no doubt that as our territories increase we shall be the better enabled to carry into effect any plans to secure to us the allegiance and gratitude of the Natives of India. The diffusion of elementary instruction, sound morality and useful European Science, are easy and desirable ; and while they assist and strengthen, they will shed a peculiar lustre over our Government.

Rutnagheree } Signed T. B. JERVIS,
8th September 1824. } *Lieutt. employed on a Statistical Survey, S. C.*

**3 & 4. Extract from Bombay Secretariat Records
(G.D. Volume 92 of 1825, pp. 131-50)**

An abstract of the number of schools, their situation, the name and caste of the respective teachers. The total number of children instructed in each, as well as their various castes, the amount paid monthly for each child either in grain, cash, etc. and the probable yearly income derived by each teacher. To the abstract are subjoined general and particular statements of children male and female under 12 years of age in the whole Taluka and various observations, on the proportions of schools to villages and children instructed to those uninstructed.

SANKSEE TALUKA or PRANT (1820)
Table No. 1—Schools and Teachers.

Section I: Konkan							
Number of Schools	Name of Muhul	Name of Village, Township, etc.	Place in which the respective Schools are held in each Village, etc.	Name and caste of the Teacher and where residing	Probable Monthly amount of Teachers' salaries in cash	Ditto due in grain	Total Salary per annum
1	The Muhul or Tuppa of Pen	The Township or Kasba of Pen	In the house of Lakshimon Rao Raokrishna Kolutkar	Mahadjee Punt Suhusraboodhee of the village of Nagaon, a Brahmun.	4 2 0	0 3 20	63 2 40
2	do.	do.	In the veranda of Sudashev Shet Potdar's house	Lakshiman Bugwunt Rahlkur a resident of Pen and a Brahmun.	10 1 62½	1 3 40	147 0 30
3	do.	do.	In the house of Chirrnajee Punt Damle	Bapoojee Bugwunt Dufle, a Brahmun.	7 0 12½	1 1 0	99 1 50
4	do.	do.	In the Puntjee's own house	Veesajee Punt Tanksale Brahmun of Pen Kusuba.	1 1 62½	0 1 0	19 3 50
5	do.	do.	In the Puntjee's own house	Sadoo Shet Shimpee of the Kusba of Pen.	1 0 50	0 0 80	15 3 60
6	do.	do.	In Oondurkhan's house	Goolam Ulee Wulud Wajeer Shaha Moojsulman of Pen.	3 3 25	0 2 0	51 3 0
7	Turf Humra- poor	Humrapoor Kusba	In the house of Babjee Soondur	Dajee Ramchundar Wursaeekur, now of Humrapoor, a purbhoo.	3 0 75	0 0 0	41 3 40
8	The Wunkhul and Borutee Muhul	Mouje Dhamnee	In the Puntjee's house	Balajee Kuroo, Coombhee.	1 1 0	0 0 0	15 0 0
9	do.	Mouje Ambaolee	In the Puntjee's house	Aba Patul Coombhee.	1 3 0	0 0 0	21 0 0
10	do.	Mouje Telaolee	In the Puntjee's house	Mahad Pateel Coombhee.	1 0 0	0 0 0	12 0 0
10	Total in 3 Muhals and 5 Villages or Kusbas						487 1 70

Table No. 2 — Scholars.

School Nos. as in Table No. 1	Enumeration of the Castes in each														Total number of scholars in each school
	Brahmun	Prubhoo	Sonar	Kasur	Shimpee	Mharatta	Telee	Moosulman	Boorood	Gaolee	Malee	Kataree	Wanee	Khoombhar	
1	10	...	4	...	...	1	...	...	...	...	1	...	...	...	16
2	...	18	3	5	...	5	1	...	...	...	2	2	1	...	37
3	21	3	...	...	...	1	...	...	...	...	...	...	...	...	25
4	4	...	...	...	...	1	...	...	...	...	...	...	...	...	5
5	...	...	...	...	4	...	...	...	...	...	...	...	...	...	4
6	...	...	...	...	...	...	...	10	...	...	...	...	...	...	10
7	...	4	...	...	...	1	...	...	...	...	...	...	...	1	6
8	...	...	...	...	...	5	...	...	...	...	...	...	...	...	5
9	...	...	...	...	...	7	...	...	...	...	...	...	...	...	7
10	...	...	...	...	...	4	...	...	...	...	...	...	...	...	4
10	35	21	7	5	4	25	1	10	...	...	3	2	1	1	119

General Observations: In order to get a correct idea of the extent of education I beg leave to subjoin the general Abstract of the Population of this district and the various descriptions of children male and female under 12 years of age :—

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	...	...	7
VILLAGES	...	...	...	...	91
TOTAL POPULATION	...	...	...	...	27,224
TOTAL CHILDREN under 12 years: Boys 4242, Girls 1951					?
	Boys	Girls		Boys	Girls
Brahmun	... 177	49	Shimpi or Tailors	... 20	16
Purbhoo	... 85	31	Boorood or Matmakers	8	7
Mharatta	... 2825	1337	Sootar or Carpenters	... 1	2
Moosulman	... 196	106	Pureet or Washerman	15	6
Sonar or Goldsmith	... 53	18	Dhungar or Shephards	4	...
Causar or Coppersmith	41	20	Nahavi or Barbers	4	...
Wani or Shopkeeper	... 19	13	Bhooe or Humals	... 20	9

	Boys	Girls		Boys	Girls
Koombhar or Potters	40	17	Lohar or Blacksmith	7	2
Maratta Goorav ...	4	1	Goojar ...	24	24
Gaolee or Herdsman	16	13	Goojhratee Brahman	2	2
Bhundaree or Distil- lers & Cultivators ...	67	37	Purdeshi or Foreigners	...	1
Mali or Gardeners ...	7	4	Bhojaree Phootanu ...	2	1
Jungam or Priests ...	6	2	Mangs or Thieves or Shephards ...	...	1
Chambhars or Leater Dressers ...	58	20	Thakur or Huntsman	31	23
Mahar or Village Watchman ...	141	61	Goluk or Illegitamate Children of Bra. ...	1	...
Koolee or Fisherman	104	56	Kalun or Distillers ...	74	37
Paturwut or Stone Cutters ...	11	1	Marwaree ...	1	...
Mhuratta Butkres or Hindoo slaves ...	21	2	Jews-Telee ...	53	24
Goori Kat Kuree or Cathmakers ...	4	2	Phulshya Parsees ...	20	1
			Dhorjat or people who live in the hills ...	1	1

We clearly infer in the first instance from this that there are no schools in 4 Muhals out of 7.

Secondly—That there are 86 villages without schools altogether.

Thirdly—That there are 119 children taught out of 4242 being about one-thirty-sixth part of the number in addition to which may be noted that many of those taught are above 12 years of age so that the number who receive Education may be safely Estimated a fourteenth of the whole.

Fourthly—That there are no females educated at all.

Fifthly—That there are 26 castes out of 39 wholly uneducated and further that these are principally the lowest and poorest classes of the people, such as Dhungur, Bhundaree, Chambhar, Mhar, Kolee, Paturwut, Slaves, Katkuree, Mang, Thakur, Kalun, or Distillers. We find from the report that out of ten teachers there are 4 Brahmuns, one Shimpee or tailor, one Moosman, three Coonbhees or cultivators, one Purbhoo. And that all the places where children are taught are private dwellings.

Their respective salaries are shewn to be always small supposing they are regularly paid which I beg to observe. They never appear to me to be in this country and perhaps three-fourths of the amount is more than they receive actually if indeed they receive so much—when the children are few in number it will generally be found that the children taught are relations of the teacher or the Teacher is indebted to the Khote or the head of the village and clears the debt by instructing his children, or he may receive food and trifling presents to compensate him for his trouble in addition to his salary and perhaps a better piece of ground to cultivate.

OUCHITGURH TALOOKA (1820)
Table No. 1 — Schools and Teachers.

No. of Schools	Name of Muhals	Name of Village, Township, etc.	Place where the children are taught in the respective villages, Townships, etc.	Name and castes of the teacher and place whereof he is a resident	Monthly payment in cash	Total Monthly Salary of Teachers	Total yearly Salary of Teachers
1	Nagotna	Kusba Nagotna	In the house of Raojee Damodhur	Jeevjee Caest Purbhoo of the Kusba of Nagotna.	0 1 0	6 1 0	75 0 0
2	do.	do.	In Pandoorang's Temple	Ramchunder Naraen Khelkur, shenwee of the same place.	0 1 0	7 2 0	90 0 0
3	Mahtumee	Mera Nigre Mouje Purgulsae	In house of Withal Punt Putwardhun	Dhondba Poinees, Purbhoo of the same Place.	0 1 0	3 3 0	45 0 0
4	do.	do.	In the house of Raojee Shintre	Bhaskur Ramchunder, Brahmun of Rajapoor.	0 1 0	5 2 0	66 0 0
5	do.	do.	In the temple of Shree Gunpute	Bajee Bhut, Brahmun of the same Place	0 1 0	7 2 0	90 0 0
6	Shee	Mouje Seedesh-wur	In the temple of Shree Seedeshwur	Trimbuk Sudasheo Gokle, Brahmun of the same place.	0 1 0	10 2 0	126 0 0
7	do.	Mouje Jambulpara	In the temple of Maroottee	Cristna Shet Shimpee of the same place.	0 1 0	3 3 0	45 0 0
8	do.	do.	In the temple of Shree Byree	Dhondee Rajmankur, Brahmun of the same place.	0 1 0	3 0 0	36 0 0
9	Palee	Kasba Palee	In a temple in the village	Umrootrao Bugwunt, Purbhoo of the same place.	0 1 0	11 1 0	135 0 0
10	Beerwaree	Kasba Beerwaree	In the house of Muhadjee Sudasheo	Rugoonath Govind Joshee, Brahmun of the same place.	0 1 0	3 3 0	45 0 0
11	do.	Mouje Jhargoon	In a shed in the village	Abajee Hybutrao, Purbhoo of Nandgaon.	0 1 0	2 0 0	24 0 0
12	Rewudunda	Pent Rewudunda	In the sheds of Telee	Bajee Punt Mharathe, Brahmun of the same place.	0 1 0	8 0 0	96 0 0
13	do.	do.	In a shed in the Bazar	Baje Bachajee, Shenwee of the same place.	0 1 0	4 0 0	48 0 0
14	do.	do.	In the Coombhar's shed	Moropunt Wara Brahmun of the same place.	0 1 0	2 0 0	24 0 0
15	do.	do.	In the Nhavee's shed	Eesajee Israeel, Telee of the same place.	*		
16	do.	do.	In Khap Tarraree	Balajee Kotaole, Israeel of the same place.	*		
16	Total in 6 muhals and in 9 village				0 0 0	78 3 0	945 0 0

* Gratuitous—the salaries of the teachers being paid by the Rev. Mr. Hall and the Rev. Mr. Barwell—missionaries.

Table No. 2 — Scholars.

School Nos. as in Table No. 1.	Enumeration of the Castes in each																							Total number of Children
	Brahmun	Purbhoo	Sonar	Kansar	Mharatta	Shimpi	Surekuree	Telee Israeel	Jangum	Sootar	Nahvee	Kalun	Wani, Lingayat	Paturwut	Bhundaree	Salee	Malee	Khetree	Punchal	Moosulman	Shenwee	Agree	Kolee	
1	...	15	5	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	25
2	10	12	3	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	30
3	4	8	...	...	2	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	15
4	16	1	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	22
5	4	3	...	...	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	13
6	25	11	3	...	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	42
7	1	5	1	...	1	...	...	...	1	1	3	1	...	...	...	...	...	...	...	1	...	...	...	15
8	10	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	12
9	5	6	7	5	4	5	3	3	1	...	...	...	...	...	...	...	...	...	...	7	...	...	...	45
10	7	6	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	15
11	4	...	3	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	2	...	...	8
12	1	...	6	...	1	...	...	...	...	...	...	...	...	10	4	3	6	1	...	...	...	...	...	32
13	8	...	3	3	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	16
14	2	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	4	...	...	...	...	...	...	8
15	...	...	...	5	...	4	2	9	...	...	...	...	...	10	2	3	2	...	5	...	...	...	...	42
16	...	...	2	...	2	...	10	...	...	...	...	...	...	8	...	4	...	...	...	...	...	4	...	30
16	93	67	35	16	18	11	5	25	1	2	2	3	1	1	30	8	12	12	1	16	3	3	4	370

Taking the same means to get at a more correct knowledge of the proportion educated and uneducated, I subjoin the abstract of Muhals, villages, Population and of the numbers sex and caste of children under the age of 12 years.

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	9
VILLAGES	...	...	286
TOTAL POPULATION	...	...	55,459
TOTAL CHILDREN under 12 years: Boys 11,224, Girls 6,700			

	Boys	Girls		Boys	Girls
Brahmun ...	469	255	Paturwat ...	4	7
Purbhoo ...	229	90	Mharatte Goolam ...	22	7
Mharatta ...	4,705	2,765	Mharatte Butkee ...	53	24
Moosulman ...	389	259	Gaore Katkuree ...	6	10
Sonar ...	137	79	Lohar ...	18	10
Kasar ...	80	36	Gujar ...	15	5
Wanee ...	4	6	Christians ...	29	29
Shimpee ...	61	21	Jogi ...	3	1
Boorod ...	40	22	Goojaratee Brahmun ...	...	1
Salee ...	6	1	Agree ...	1,138	633
Sootar ...	73	33	Purdeshi ...	7	3
Pureet ...	92	40	Pathare Purboo ...	9	5
Dhungur ...	133	44	Bhats ...	4	0
Nahvee ...	73	44	Mang ...	13	8
Telee Mharatta ...	45	33	Bhungsali ...	16	12
Bhooe ...	47	33	Khetree ...	18	12
Koombhar ...	114	35	Salvi ...	9	4
Mharatta Guray ...	19	7	Kunchal ...	4	10
Gaolee ...	187	108	Wudwal ...	174	98
Bhandaree ...	325	180	Gosavi ...	28	27
Gondulee ...	25	6	Thakoor ...	217	192
Malee ...	4	3	Khatkura ...	11	11
Jungum ...	79	29	Kalun ...	65	23
Chambhar ...	197	146	Mharwaree ...	3	3
Mhar ...	707	489	Wunzaree ...	3	1
Sunrekuree ...	6	6	Teli Isareel ...	80	37
Shenwee ...	17	8	Kasar Bungreewala ...	39	31
Dongur Kolee ...	22	7	Dakhote ...	6	6
Kolee ...	...	...	Kunoge ...	2	2
Lingayat, Wani ...	27	12	Wajantree ...	20	13
			Sonkolee ...	60	37

We clearly infer from the above statement

In the first place—that there are no schools in three Muhals out of 9.

Secondly—That there are no schools in 277 villages out of 286.

Thirdly—That there are 370 children taught out of 11,224 or about thirteenth of the whole.

Fourthly—That there are no Females educated.

Fifthly—That there are 38 castes out of 61 wholly uneducated the chief of which are Boorood, Salee, Pureet, Dhungur, Telee, Mharatta, Bhooe, Koombhar, Gaolee, Jungum, Mhar, Chambhar, Dongur Kolee, Slaves, Gaore katkuree, Mang, Wadwul, Gosavi, Thakoor, Sonkolee, etc. Generally the poorest, most ignorant and most wretched of the whole population.

We gather also from the report that of several teachers four are Purbhoos, seven are Brahmuns, two are Shenwees, one Shimpi, two are Jews.

The teacher's salaries in the district even supposing them regularly paid are not high and the existence of the schools established by the missionaries is a proof I think that many would gladly educate their children had they the means to do so. For though Rewundunda is a considerable place we see there are 56 children taught in the 3 village schools independent of those in the missionaries.

PRANT RAZPOOREE (1820)
Table No. 1 — Schools and Teachers.

Number of Schools	Name of Muhals	Name of Village, Town-ships, etc.	Place where the children are taught in the respective villages, Town-ships, etc.	Name and castes of the teacher and place whereof he is a resident	Monthly payment in cash	Total Monthly Salary of Teachers	Total yearly salary of Teachers
1	Tule	Kusba Tule	In the temple of Wittoba	Balajee Narayan Brahmun of Tula	0 1 0	12 1 0	147 0 0
2	do.	do.	In the house of Veedwas	Vittal Chintamun Joglekar Brahmun of the same place	0 1 0	5 2 0	66 0 0
3	do.	Mouje Khurovlee	In the house of Chinnaji Mankur	Mahadjee Bhugwunt Brahmun of Khurovlee	0 1 0	3 3 0	45 0 0
4	Neejampoor	do.	In the temple of Ramchundur	Cristnaje Punt Kalkur Brahmun of Sheedeshwur	0 1 0	4 0 0	48 0 0
5	do.	Kusba Neezampoor	In the temple of Veesnoo	Ragopunt a Brahmun	0 1 0	3 2 0	42 0 0
6	do.	do.	In the house of Meeya Jalgaokur	Moodeen Moola a Moosulman.	0 1 0	1 2 0	18 0 0
7	do.	do.	In the temple of Wittoba	Ve sow Gopal Kuweetkur a Deorooka Brahmun	0 1 0	2 0 0	24 0 0
8	do.	Mouje Sheersad	In the house of Balajee Punt Bhawe	Wittaji Punt Gokhale a Brahmun	0 1 0	1 3 0	21 0 0
9	do.	Mouje Seerowlee	In the house of Bheekajee Punt	Balaji Punt Joshee a Brahmun	0 1 0	2 3 0	33 0 0
10	do.	Mouje Bamnolee	In the house of Khote	Suckharam Joshi a Brahmun	0 1 0	1 0 0	12 0 0
11	Gonsale	Kusba Gonsale	In the house of Ragoji Rao Gonsalkur	Luxoomun Nareen Sane	0 1 0	2 3 0	33 0 0
12	do.	Mouje Roe	In the house of Ramchundur Nurseo	Ramchander Nurseo	0 1 0	2 0 0	24 0 0
13	do.	do.	In the temple of Shree Gunpute	Gungather Ram Koot	0 1 0	5 2 0	66 0 0
13	Total in 3 Muhals and 8 Villages.						48 1 0 579 0 0

Table No. 2 — Scholars.

School Nos. as in Table No. 1	Enumeration of the Castes in each																							Total Number of Children	
	Brahmun	Purbhoo	Sonar	Kansar	Shimpee	Telee	Mharatta	Moosulman	Bhundaree	Salee	Malee	Dhungur	Sootar	Goojar	Surekurre	Jangum	Nahvee	Kalun	Wani, Lingayat	Paturwut	Khetree	Pnnchal	Agree		Kolee
1	26	15	1	...	5	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	49
2	15	6	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	22
3	2	...	1	...	...	...	9	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	15
4	5	...	...	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	16
5	5	...	...	4	...	...	...	...	...	...	1	1	3	...	...	...	...	...	...	...	...	...	...	...	14
6	...	...	...	...	...	...	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6
7	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8
8	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7
9	9	...	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11
10	...	...	...	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
11	...	3	...	...	...	1	6	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11
12	4	3	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8
13	...	3	...	2	6	2	4	...	2	...	...	...	...	3	...	...	...	...	...	...	...	...	...	...	22
	79	32	3	18	11	3	25	7	2	3	2	1	1	6	...	...	...	...	...	...	...	...	...	...	193

Taking the same means to get at a more correct knowledge of the proportion educated and uneducated, I subjoin the abstract of Muhals, villages, population and of the numbers, sex, and castes of children under 12 years of age:—

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	...	4
VILLAGES	...	...	...	247½
TOTAL POPULATION	...	...	...	55,046
TOTAL CHILDREN under 12 years: Boys 12,287, Girls 8,031				

	Boys	Girls		Boys	Girls
Brahmuns	256	163	Paturwat	5	4
Purbhoo	107	63	Mharatta Goolam	3	4
Mharatta	7,005	5,723	Meet Gaore	7	14
Moosulman	624	423	Gaore Katkuree	6	4
Sonar	117	64	Lohar	4	4
Kansar	108	67	Goojar	38	29
Wanee	128	83	Surwude	8	7
Shimpee	45	36	Rawul	4	8
Jingur	1	0	Jogi	32	32
Boorood	34	39	Goojaratee Brahmun	1	0
Salee	14	9	Waghe	3	1
Sootar	100	56	Kusbeenee	0	1
Pureet	67	36	Khateek	2	6
Dhangur	60	51	Agree	80	49
Nahvee	91	61	Ataree	3	1
Telee Mharatta	138	67	Bhusaree	32	38
Bhoee	4	0	Kharkaudd Bhusaree	5	1
Koombhar	150	65	Durvashi	3	0
Mharatta Gurav	7	5	Kalwantunee	2	1
Gaoli	531	268	Khaloo	1	1
Bhandaree	22	10	Bhat	7	6
Gondulee	2	0	Tootankun		
Jungum	44	22	Bhoonjaree	11	1
Chambhar	237	193	Mang	13	3
Mhar	1,762	1,036	Gonsavee	36	27
Sunrekuee	20	15	Mharatta Butkee	67	51
Shenawee	21	14	Koshtee	0	2
Dongur Kolee	36	20	Otaree	1	2
Kolee	151	130	Bramhun Juwal	0	2
Lingayat	5	3	Garoodde	2	4

We clearly infer from the above statement

In the first place—that there are no schools in one Muhal out of four.

Secondly—That there are no schools in 239½ out of 247½.

Thirdly—That there are 193 children taught out of 12,287 or about one sixty-third of the total number.

Fourthly—That there are no Females educated.

Fifthly—That there are 44 castes out of 59 wholly uneducated the chief of which are the Wanee, Boorood, Pureet, Nahwee, Telee, Koombhar, Gaolee, Jungum, Chambhar, Mhar, Surekuree, Dongur Kolee, Kolee, Mharatte, Butkee, Meet Gaore, Jogee, Agree, Bhoosaree, Bhat, Mang, Gonsavee, etc. generally the poorest, most ignorant, and most wretched of the whole population.

We gather also from the report that of the several teachers twelve are Brahmuns and one is Moosulman.

Their respective salaries are shewn to be always small supposing they are regularly paid which I beg to observe they never appear to me to be in this country and perhaps three fourths of the amount is more than they receive actually if indeed they receive so much—when the children are few in number it will generally be found that the children taught are relatives of the Teacher or the Teacher indebted to the Khote or head of the village and clears the debt by instructing his children or he may receive food and trifling presents to compensate him for his trouble in addition to his salary and perhaps a better piece of land to cultivate.

RAEGURH TALUKA (1820)
Table No. 1 — Schools and Teachers.

Number of Schools	Name of Mahals	Name of Village, Townships, etc.	Place where the children are taught in the respect- ive Villages, Town- ships, etc.	Name and caste of the Teacher and place whereof he is a resident	Monthly payment in cash	Total Monthly Salary of Teachers	Total Yearly Salary of Teachers
1	Mahad	Kusba Mahad	In the Temple of Gunapatee	Ramchundra Baboorao of Rajapoor	0 1 0	10 2 0	126 0 0
2	do.	do.	In the veranda of Ram Naraen	Esajee Ragoonath Brahmun of Kurad	0 1 0	6 1 0	75 0 0
3	do.	do.	In the house of Keso Wamun	Rago Pandoorang Shenwee of Bheelowlee	0 1 0	5 0 0	60 0 0
4	Beerwaree	Kusba Beerwaree	In the house of Nenkun Bhut	Luxooman Ganesh Shenwee of Beerwadee	0 1 0	5 1 0	63 0 0
5	do.	Mouje Wurwund	In the house of Bajee Punt Kelkur	Balaji Ram Kelkur Brahmun	0 1 0	2 2 0	30 0 0
6	Nate	Kusba Nate	In the temple of Somjatee	Govind Baboorao Kudoostara Brahmun	0 1 0	2 3 0	33 0 0
7	Goregao	Kusba Goregao	In the house of Bapoo Iosee Raeekur	Balajee Gunesh Shenwee of Goregao	0 1 0	4 3 0	57 0 0
7	Total in 4 Mahals and 5 Villages or Kusbas.					37 0 0	444 0 0

Table No. 2 — Scholars.

School Nos. as in Table No. 1	Enumeration of the Castes in each																				Total number of Children
	Brahmun	Purbhoo	Sonar	Shenwees	Shimpee	Telee	Mharatta	Moosulman	Bhundaree	Salee	Malee	Dhungur	Sootar	Goojar	Surekuree	Thambhut	Nahvee	Kalun	Wani	Paturwut	
1	12	19	1	...	...	...	3	...	...	1	...	...	...	4	1	1	...	...	...	...	42
2	5	10	2	...	1	...	1	...	...	...	...	...	...	2	...	2	...	...	2	...	25
3	15	3	...	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	20
4	9	3	1	...	1	...	1	...	...	...	...	...	...	4	1	1	...	...	...	...	21
5	2	...	...	1	...	...	7	...	...	...	...	...	...	...	...	...	...	...	...	...	10
6	1	8	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11
7	7	8	2	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	19
7	51	51	6	3	3	...	12	...	...	1	...	...	...	11	2	6	...	...	2	...	148

Taking the same means to get at a more correct knowledge of the proportion educated and uneducated, I subjoin the abstract of Muhals, villages, population and of the number, sex and castes of children under 12 years of age.

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	...	6
VILLAGES	...	...	...	236
TOTAL POPULATION	...	...	...	51,251
TOTAL CHILDREN under 12 years: Boys 10,659, Girls 5,140				

		Boys	Girls			Boys	Girls
Brahmuns	...	266	127	Sootar	...	67	33
Purbhoo	...	223	94	Telee	...	25	6
Mharatta	...	6,202	2,932	Dhungar	...	28	23
Mossulman	...	636	347	Nahvee	...	99	38
Sonar	...	171	88	Telee Muslaman	...	37	17
Kansar	...	8	4	Bhoee	...	82	36
Wanee	...	176	96	Khumbar	...	115	45
Shimpee	...	17	18	Musalman Butkee	...	0	90
Jingur	...	4	5	Goojar	...	78	45
Boorood	...	38	10	Munsear ?	...	2	2
Telee	...	36	21	Gondalee	...	3	2

	Boys	Girls		Boys	Girls
Jungum ...	69	16	Kusbeenee ...	0	0
Chambhar ...	247	111	Khateek ...	2	3
Mhar ...	1,383	728	Tambhat ...	39	23
Surekuree ...	63	28	Heezade ...	5	0
Shenwee ...	5	0	Bhusaree ...	0	0
Dongur Kolee ...	0	0	Kharkau de Bhusaree	0	0
Kolee ...	57	26	Goolam Musalman	18	0
Lingayat Goorao ...	29	14	Kulwantnee ...	1	1
Paturwat ...	5	3	Khaloo ...	0	0
Mharatta Goolam ...	45	0	Bhat ...	6	2
Meet Gaore ...	0	0	Ghudsee Bheekaree	3	0
Gaoree Katkaree ...	5	0	Mang ...	30	5
Lohar ...	0	0	Gosavee ...	9	3
Gawalee ...	213	105	Mharatta Butkee ...	0	90
Beldar ...	2	1	Koshtee ...	0	0
Rawul ...	0	0	Goluk ...	1	0
Patara Purbhoo ...	3	0	Jungur Moosalman	4	4
Goojaratee Brhm. ...	0	0	Kantaree? ...	2	6
Waghe ...	0	0			

We clearly infer from the above statement

In the first place—that there are no schools in two Muhals out of six.

Secondly—That there are no schools in 231 Villages out of 236.

Thirdly—That there are 148 children taught out of 10,659 or about one 72 of the total number.

Fourthly—That there are no Females educated.

Fifthly—That there are 37 castes out of 48 wholly uneducated and these are the Moosalman, Boorood, Sootar, Dhungur, Nahvee, Telee, Telee Musalman, Bhoee, Khumbhar, Lingayat, Goorao, Gaolee, Gondulee, Jungum, Chambhar, Mhar, Kolee, Goolam Musalman, Goolam Mharatte, Gosavee, etc. generally the poorest, most ignorant, and most wretched of the whole population.

We gather also from the report that of the several teachers 4 are Brahmuns and 3 are Shenwees.

Their respective salaries are shown to be always small supposing they are regularly paid which I beg to observe they never appear to me to be in this country and perhaps three fourths of the amount is more than they receive actually if indeed they receive so much—when the children are few in number it will generally be found that the children taught are relatives of the Teacher or the Teacher indebted to the Khote or head of the village and clears the debt by instructing his children or he may receive food and trifling presents to compensate him for his trouble in addition to his salary and perhaps a better piece of land to cultivate.

SOOWURNDROOG TALOOKA (1820)
Table No. 1 — Schools and Teachers.

No. of Schools	Name of Muhals	Name of Village, Township, etc.	Place where the children are taught in the respective Villages, Townships, etc.	Name and caste of the teacher and place whereof he is a resident	Monthly payment in cash	Total Monthly Salary of Teachers	Total Yearly Salary of Teachers
1	Khed	Kusba Khed	In the temple of Shree Gunpute	Balajee Naraen Shenvee of Mouje Teese	0 1 0	5 0 0	60 0 0
2	do.	Mouje Moorood	In the Puntogee's own house	Sudasheeo Shenvee of Moorood	0 1 0	1 1 0	15 0 0
3	do.	Mouje Hidlee	In the veranda of Khudpe	Damodhur Dhonddeo, Brahmun of Deorook	0 0 50	2 2 0	30 0 0
4	Kelsee	Mouje Hurni	In the house of Balum Bhut	Rago Kristn Deewadkar Khote & Kulkarni a Brahmun of Nurwur	0 1 0	14 3 0	177 0 0
5	do.	Kusba Kelsee	In the temple of Shree Laxminaraen	Luxooman Ballal Shenvee of Amdosee	0 1 0	12 1 0	147 0 5
6	do.	Mouje Anjurle	In the house of Naropant Kanetkur	Govind Ramji Wadekar a Brahmun	0 0 50	6 3 0	81 0 0
7	do.	Mouje Hurni	In the house of Govind Purusram	Huree Gopal Tudoolkar a Shenvee	0 0 50	1 2 50	19 2 0
8	Punchnudee	Kusba Moorood	In the house of Luxooman Chalkur	Babajee Ganusham Shenvee of Rutnaghiree	0 1 0	4 1 0	51 0 0
9	do.	Kusba Dabhol	In the house of Abajee Teelukh	Balajee Luxooman Shenvee	0 0 50	1 2 0	18 0 0
10	Nesuee	Kusba Vesvee	In the temple of Wittoba	Ramrao Buchajee Caest Purbhoo of Kusba Chiploon.	0 0 50	2 0 0	24 0 0
10	Total in 4 Mahals and 10 Villages or Kusba					51 3 50	622 2 0

Table No. 2 — Scholars.

School Nos. as in Table No. 1	Enumeration of the Castes in each																								Total number of Children
	Brahmun	Purbhoo	Sonar	Shenwee	Shimpee	Telee	Mharatta	Moosulman	Bhundaree	Salee	Malee	Dhungur	Sootar	Goojar	Surekuree	Thambhut	Nahvee	Kalun	Wani	Paturwut	Khetree	Pureet	Goorao	Kansar	
1	10	...	3	2	...	...	3	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	...	1	20
2	2	1	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5
3	...	...	...	...	...	...	14	...	...	...	...	...	1	...	...	...	...	...	4	...	...	...	...	1	20
4	12	2	6	...	10	...	6	1	3	4	...	...	...	2	...	...	1	...	3	...	...	...	2	7	59
5	43	...	...	1	...	...	1	...	3	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	49
6	31	...	4	...	...	...	...	7	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	54
7	10	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	13
8	16	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	17
9	6	1	...	...	...	...	...	...	1	...	...	...	1	2	...	...	...	...	1	...	...	...	...	...	12
10	...	4	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	1	...	...	16

10	130	8	19	5	11	...	24	8	17	5	...	...	2	7	...	...	1	...	14	...	...	1	2	14	265

Taking the same means to get at a more correct knowledge of the proportion educated and uneducated I subjoin the abstract of Muhals, villages, population and of the number, sex and castes of children under the age of 12 years.

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	10
VILLAGES	...	...	421
TOTAL POPULATION	...	...	112,444
TOTAL CHILDREN under 12 years: Boys 26,130, Girls 16,240			
	Boys	Girls	
Brahmuns	...	1,253	757
Purbhoo	...	49	17
Mharatta	...	4,004	8,786
Mossulman	...	2,321	1,464
Sonar	...	355	208
Kasar	...	173	79
Wanee	...	486	267
Shimpee	...	35	19
Jingur	...	1	1
Boorood	...	13	8
Salée	...	101	51
Sootar	...	208	151
Pureet	...	86	49
Dhungar	...	30	24

	Boys	Girls		Boys	Girls
Nahvee ...	180	93	Fakieer ...	12	8
Telee Muslaman ...	46	27	Munnar ...	8	3
Bhooe ...	111	80	Seikulgur ...	4	3
Khumbhar ...	256	128	Jogi ...	2	0
Musalman Butkee ...	28	31	Garodee ...	4	2
Goojar ...	72	50	Komtee ...	1	0
Telee Mharatta ...	151	85	Tambhat ...	0	0
Gondulee ...	4	5	Heezade ...	0	0
Jungum ...	235	127	Bhundaree ...	501	298
Chambhar ...	336	187	Kharkaude Bhusaree...	0	0
Mhar ...	3,021	1,967	Daldee Musalman ...	176	93
Malee ...	15	22	Kulwantnee ...	0	0
Shenwee ...	21	8	Kharvi ...	83	74
Dongur Kolee ...	8	12	Suronde ...	64	48
Kolee ...	63	84	Ghudsee Bheekaree ...	0	0
Brahmun Juwul ...	235	115	Thakoor ...	3	2
Paturwat ...	1	0	Gosavee ...	18	11
Mahratta Gurav ...	105	74	Mharatta Butkee ...	131	102
Meet Gaore ...	30	16	Koshtee ...	13	8
Gaoree Katkaree ...	31	31	Goluk ...	0	0
Bahurupi ...	8	11	Jungur Moosalman ...	0	0
Gawalee ...	1,006	537	Kantaree ? ...	0	0
Beldar ...	1	0			

We clearly infer from the above statement :

In the first place—that there are no schools in 6 Muhals out of 10.

Secondly—That there are no schools in 411 Villages out of 421.

Thirdly—That there are 265 children taught out of 26,130 or about one ninty eighth of the whole.

Fourthly—That there are no Females educated.

Fifthly—That there are 34 castes out of 51 wholly uneducated the chief of which are Boorood, Costee, Pureet, Dhungur, Telee Mharatta, Telee Moosalman, Bhooe, Koombhar, Gaolee, Jungum, Chambhar, Mhar, Brahmun Juwal, Kolee, Mharatta Butkee, Moosalman Butkee, Daldee Moosalman, Kharvee, Meet Gaoree, Kalkuree, Surude, Gosavee, etc. generally the poorest, most ignorant and most wretched of the whole population.

We gather also from the report that of the several teachers :—3 are Brahmuns, 6 are Shenwees, 1 is a Parbhoo.

Their respective salaries are shown to be always small supposing they are regularly paid which I beg to observe they never appear to me to be in this country and perhaps three fourths of the amount is more than they receive actually if indeed they receive so much :—when the children are few in number it will generally be found that the children taught are relations of the Teacher or the teacher is indebted to the Khote or head of the village and clears the debt by instructing his children, or he may receive food and trifling presents to compensate him in addition to his salary and perhaps a better piece of ground to cultivate.

ANJUNWEEL TALOOKA (1820)
Table No. 1 — Schools and Teachers.

Number of Schools	Name of Mahals	Name of Villages, Town-ship, etc.	Place where the children are taught in the respective villages, Town-ships, etc.	Name and castes of the teacher and place whereof he is a resident	Monthly payment in cash	Total Monthly Salary of Teachers	Total yearly Salary of Teachers
1	Huvelle	Mouje Gondule	In a temple	Babjee Anunt Pundeet Shenwee of Salgeo	0 1 0	2 0 0	24 0 0
2	Goagurh	Kusbe Goagurth	In a temple	Bhugwuntrao Crustn Shenwee of Bhalaolee	0 1 0	3 0 0	36 0 0
3	do.	do.	In a house	Kasheenath Naraen Shenwee of Dorle	0 0 80	5 0 0	60 0 0
4	Chiploon	Kusba Chiploon	In a house	Moro Babji Borkur Shenwee of Anjunweel	0 1 0	3 2 0	42 0 0
5	do.	Mouje Kane	In a temple	Chinto Naraen Lohlekar Shenwee of Anjunweel	0 1 0	1 1 0	15 0 0
6	Sawurde	Mouje Nandgao	In a house	Sadasheo Bullal Shenwee of Anjunweel	0 1 0	1 0 0	12 0 0
7	do.	Mouje Duheeoolee	In a temple	Babjee Luxooman Kanetkar Shenwee of Anjunweel	0 1 0	1 3 0	21 0 0
7	Total in 4 Mahals and 7 Villages.				17 2 0	210 0 0	

Table No. 2 — Scholars.

School Nos. as in Table No. 1	Enumeration of the Castes in each																							Total number of Children	
	C. Brahmun	K. Brahmun	S. Brahmun	Sonar	Shimpee	Telee	Mharatta	Moosulman	Bhundaree	Salee	Malee	Dhungur	Sootar	Goojar	Surekuree	Thambhut	Nahvee	Kalun	Wanee	Paturwut	Khetree	Pureet	Lingayat Goorao		Kansar
1	5	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...	8
2	9	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12
3	13	...	...	...	1	...	...	...	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	25
4	2	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	11	...	...	...	...	...	14
5	...	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5
6	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
7	...	...	3	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	7
7	29	9	3	4	1	...	2	1	12	...	...	...	...	1	...	...	...	...	11	...	...	...	1	1	75

Taking the same means to get at a more correct knowledge of the proportion educated and uneducated, I subjoin the abstract of Muhals, villages, population and of the numbers, sex, and castes of children under 12 years of age :—

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	...	...	4
VILLAGES	...	...	...	...	231
TOTAL POPULATION	...	...	...	...	60,103
TOTAL CHILDREN under 12 years: Boys 13,380, Girls 8,590					

	Boys	Girls		Boys	Girls
Brahmuns	1,413	653	Boorood	10	6
Purbhoo	20	8	Solee	63	10
Mharatta	2,699	1,643	Sootar	108	64
Moosulman	863	516	Pureet	48	24
Soonar	213	92	Dhangur	14	9
Kansar	67	28	Nahvee	120	49
Wanee	474	199	Telee Muslaman	12	14
Shimpee	40	21	Bhoee	95	56
Jingur	5	0	Koombhar	174	120

	Boys	Girls		Boys	Girls
Musalman Butkee ...	3	0	Byrajee ...	2	0
Goojur ...	3	0	Kunbee ...	3,595	2,754
Telee Mharatta ...	141	89	Ghudsee ...	17	12
Gondulee ...	18	14	Dhuwad ...	22	18
Jungum ...	55	35	Wazuntree ...	1	0
Chambhar ...	157	106	Iyer ...	0	2
Mhar ...	1,057	394	Bhundaree ...	409	203
Otaree ...	4	5	Bhuradee ...	1	0
Surekuee ...	16	14	Daldhe Musalman ...	30	54
Mharatta Goolam ...	197	157	Kansar Kazaree ...	6	1
Kolee ...	0	1	Kharvi ...	174	211
Lingayat Goorao ...	11	5	Suronde ...	0	0
Paturwat ...	2	1	Ghudsee Bheekaree ...	0	0
Mharatta Gurav ...	323	213	Wanee Lingayat ...	3	1
Meet Gaore ...	3	4	Gosavee ...	38	30
Gaoree Katkuree ...	12	9	Mharatta Butkee ...	204	195
Lohar ...	3	1	Koshtee ...	86	52
Gaoli ...	271	195	Goluk ...	2	1
Surwude ...	21	13	Gulam Moosalman ...	3	0
Rawul ...	1	0	Vudhar ...	6	3
Muniar ...	9	6			

We clearly infer from the above statement :—

In the first place—that there are no schools in one Muhal out of 5.

Secondly—That there are no schools in 224 Villages out of 231.

Thirdly—That there are 75 children taught out of 13,380 or about.

Fourthly—That there are no Females educated.

Fifthly—That there are 46 castes out of 58 wholly uneducated the chief of which are Purbhoo, Salee, Kostee, Sootar, Pureet, Dhungar, Nhawee, Telee Mharatta, Bhoee, Khoombhar, Koombhee Goorov, Mharatee Gaolee, Jungum, Chambhar, Mhar, Surekuree, Goolam Mharatta, Butkee Mharatta, Daldhee Moosalman, Kharvee, Surowde, Duvud, Gosavee, etc. generally the poorest, most ignorant and most wretched of the whole population.

We gather also from the report that of the several teachers :—7 are Shenwees.

Their respective salaries are shewn to be always small supposing they are regularly paid which I beg to observe they never appear to me to be in this country and perhaps three fourths of the amount more than they receive actually if indeed they receive so much, when the children are few in number it will generally be found that the children taught are relations of the Teacher or the teacher is indebted to the Khote or head of the village and clears the debt by instructing his children, or he may receive food, and trifling presents to compensate him for his trouble in addition to his salary and perhaps a better piece of ground to cultivate.

RUTNAGIRI TALOOKA (1820)

Table No. 1 — Schools and Teachers.

Number of Schools	Name of Muhals	Name of Villages, Township, etc	Place where the children are taught in the respective Villages, Townships, etc.	Name and castes of the teacher and place whereof he is a resident	Monthly payment in cash			Total yearly Salary of Teachers	
								Total monthly Salary of Teachers	Total yearly Salary of Teachers
1	Newre	Mouje Rahatagur	In the temple of Wittoba	Tato Ram Camutt Shenwee of Adewure	0	0	75 6	3 75	83 1 0
2	do.	Mouje Jhadgao	In the house of Trimkakkadaf Goojar	Mahadajee Huree Tudulkur Shenwee	0	0	75 4	2 75	56 1 0
3	Deorook	Mouje Ajur	In the temple of Gunputee	Witset Prusade a wane of Kusba Deorook	0	0	75 1	3 50	22 2 0
4	do.	Mouje Sandawalee	In the house of a Kansar	Huree Govind Shenwee of Hurche	0	0	75 2	2 50	31 2 0
5	Lange	Bundur Satowlee	In the temple of Wittoba	Rago Purshotum Shenwee of wada Bhalamlie	0	0	75 0	3 75	11 1 0
6	Hurcheeree	Mouje Someshwur	In the temple of Shree Someshwur.	Sheswaram Govind Shenwee of Mouje Hurche	0	0	75 1	1 25	15 3 0
6	Total in 4 Muhals and 6 Villages or Kusbas.				18	1	50	220	2 0

Section I: Konkan

Table No. 2 — Scholars.

School Nos. as in Table No. 1	Enumeration of the Castes in each																							Total number of Children	
	Brahmun	Purbhoo	Shenwee	Sonar	Shimpee	Telee	Mharatta	Moosulman	Bhundaree	Salee	Malee	Dhungur	Sootar	Goojar	Surekuree	Thambhut	Nahvee	Kalun	Wanee	Paturwut	Khetree	Pureet	Lingayat Goorao		Kansar
1	20	...	...	7	...	1	...	...	...	...	...	...	...	...	...	...	...	...	9	...	...	...	1	...	37
2	9	...	...	...	...	...	...	3	4	...	...	...	...	4	...	...	...	...	5	...	...	...	...	...	25
3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	10	...	...	...	...	...	10
4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	14
5	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	14	...	5
6	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7
6	38	...	...	7	...	1	...	3	4	...	...	...	...	4	...	...	...	...	24	...	...	...	17	...	99

Taking the same means to get at a more correct knowledge of the proportion, educated and uneducated, I subjoin the abstract of Muhals, villages, population and of the numbers, sex and castes of children under the age of 12 years :—

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	...	...	14		
VILLAGES	...	...	...	...	357		
TOTAL POPULATION	...	...	...	...	107,141		
TOTAL CHILDREN under 12 years: Boys 20,312, Girls 12,372							
		Boys	Girls		Boys	Girls	
Brahmuns	...	3,396	1,758	Sootar	...	164	114
Purbhoo	...	6	2	Pureet	...	61	38
Mharatta	...	2,096	1,096	Dhangur	...	73	33
Moosalman	...	1,682	1,176	Nahvee	...	149	99
Sonar	...	427	181	Telee Muslaman	...	0	0
Kansar	...	35	12	Bhoee	...	30	17
Wanee	...	712	382	Koombhar	...	201	103
Shimpee	...	33	10	Musalman Butkee	...	0	0
Jingur	...	11	2	Goojur	...	3	0
Boorood	...	0	0	Telee Mharatta	...	357	276
Salee	...	33	13	Gondulee	...	0	0

	Boys	Girls		Boys	Girls
Jungum ...	20	14	Ghudsee ...	0	0
Chambhar ...	158	58	Dhuwad ...	38	31
Mhar ...	1,609	975	Wazuntree ...	0	0
Otaree ...	0	0	Iyer ...	0	0
Surekuee ...	0	0	Bhundaree ...	1,401	807
Mharatta Golam ...	832	488	Bhuradee ...	0	0
Kolee ...	0	0	Daldhe Musalman ...	0	0
Lingayat Goorao ...	211	163	Kansar Kazaree ...	0	0
Paturwat ...	0	0	Kharvi ...	123	133
Ehoveek Gurav ...	374	233	Shungur ...	46	36
Meet Gaore ...	0	0	Bhute ...	21	6
Gaoree Katkuree ...	4	7	Rajputs ...	1	0
Lohar ...	42	28	Douree Gosavee ...	68	42
Gaoli ...	296	197	Mharatta Butkee ...	280	316
Surowde ...	3	0	Koshtee ...	24	7
Rawul ...	0	0	Goluk ...	0	0
Muniar ...	0	0	Gulam Moosalman ...	0	0
Byrajee ...	0	0	Tambhut ...	44	14
Kunbee ...	5,244	3,511			

We clearly infer from the above statement :—

In the first place—that there are no schools in ten Muhals out of 14.

Secondly—That there are no schools in 351 Villages out of 357.

Thirdly—That there are 99 children taught out of 20,312 or about one two hundred and fifth of the whole.

Fourthly—That there are no Females educated.

Fifthly—That there are 32 castes out of 40 wholly uneducated the chief of which are Purbhoo, Mharatta, Shimpee, Jingur, Salee, Kostee, Sootar, Pureet, Dhungar, Nhawee, Bhoe, Khoombhar, Lingaet, Goorao, Gaolee, Jungum, Chambhar, Mhar, Mharatta Goolam, Mharatta Butkee, Kharvee, Lohar, Dhuwad, Tambut, Bhaveek Goorao, Dovree Gosavee, Shungur, Bhoote, etc. generally the poorest, most ignorant and most wretched of the whole population.

We gather also from the report that of the several teachers :— 5 are Shenwees, 1 is a Wanee.

Their respective salaries are shewn to be always small supposing they are regularly paid which I beg to observe they never, appear to me to be in this country and perhaps three fourths of the amount is more than they receive actually if indeed they receive so much, when the children are few in number it will generally be found that the children taught are relatives of the Teacher or the teacher is indebted to the Khote or head of the village and clears the debt by instructing his children, or he may receive food and trifling presents to compensate for his trouble in addition to his salary and perhaps a better piece of ground to cultivate.

VIZIADROOG TALOOKA (1820)
Table No. 1 — Schools and Teachers.

Number of Schools	Name of Muhals	Name of Villages, Township, etc.	Place where the children are taught in the respective Villages, Townships, etc.	Name and caste of the Teacher and place whereof he is a resident	Monthly payment in cash	Document Nos. 3 & 4	
						Total monthly Salary of Teachers	Total yearly Salary of Teachers
1	Meetgaone	Pent Viziadroog	In the temple of Thakoor-dwar	Ramchander Huree Shenwee of Oople	0 1 0	4 1 0	51 0 0
2	do.	Mouje Ansoore	In the house of Govind Mahadeo	Gunesh Punt Shenwee of Tule Khazun	0 0 0	1 0 0	12 0 0
3	Rajapoor	Mouje Kolwun-choona	In the house of Aba Bhutt Deostulee	Sudasheo Bullal Shenwee of Japde	0 0 0	0 2 66 $\frac{2}{3}$	8 0 0
4	do.	Kusba Rajapoor	In the house of Ganset Koose	Balajee Naraen Shenwee of Bhoulawulee	0 1 0	7 1 0	87 0 0
5	do.	Mouje Gowule	In the house of Babji Punt Gokle	Trimbak Govind Shenwee of Gowul	0 1 0	2 0 0	24 0 0
6	do.	Mouje Koorung	In the house of Naraen Rao	Sackset Settra Wanees of Kharepatan	0 1 0	1 0 0	12 0 0
6	Total in two Muhals and six Villages or Kusbas					16 0 66 $\frac{2}{3}$	194 0 0

Table No. 2 — Scholars.

School Nos. as in Table No. 1	Enumeration of the Castes in each																							Total number of Children	
	Brahmun	Purbhoo	Shenwee	Sonar	Shimpee	Telee	Mharatta	Moosulman	Bhundaree	Salee	Malee	Dhungur	Sootar	Goojar	Surekuree	Thambhut	Nahvee	Jyeen	Wanee	Paturwut	Khetree	Pureet	Lingayat		Goorao
1	10	...	...	1	1	...	1	...	...	...	...	...	...	...	...	1	...	...	1	...	...	...	...	2	17
2	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6
3	3	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
4	13	...	1	1	...	1	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	29
5	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8
6	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...	4
6	40	...	1	3	1	1	16	...	...	...	...	...	...	...	...	1	...	2	1	...	...	...	...	2	68

Taking the same means to get at a more correct knowledge of the proportion, educated and uneducated, I subjoin the abstract of Muhals, villages, population and of the numbers, sex and castes of children under the age of 12 years :—

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	...	...	5		
VILLAGES	...	...	...	...	195		
TOTAL POPULATION	...	...	...	...	71,655		
TOTAL CHILDREN under 12 years: Boys 13,973, Girls 8024							
		Boys	Girls		Boys	Girls	
Brahmuns	...	2,399	1,259	Nahvee	...	110	44
Purbho	...	4	4	Telee Muslamman	...	0	0
Mharatta	...	5,567	3,432	Bhoe	...	0	0
Moosلمان	...	721	428	Koombhar	...	100	38
Sonar	...	192	119	Musalman Butkee	...	0	0
Kansar	...	47	24	Goojur	...	2	3
Wanee	...	628	297	Telee Mharatta	...	319	162
Shimpee	...	34	16	Gondulee	...	0	0
Jingur	...	3	0	Jungum	...	73	47
Boorood	...	0	0	Chambhar	...	80	38
Salee	...	27	15	Mhar	...	719	412
Sootar	...	177	93	Otaree	...	0	0
Pureet	...	59	23	Shenwee	...	306	178
Dhangur	...	27	14	Goolam Mharatta	...	385	266

	Boys	Girls		Boys	Girls
Kolee ...	0	0	Iyer ...	0	0
Lingayat Goorao ...	119	53	Bhundaree ...	1,170	604
Paturwat ...	0	0	Bhuradee ...	0	0
Bhaveenee ...	3	2	Daldhe Musalman ...	34	27
Meet Gaore ...	226	137	Kansar Kazaree ...	0	0
Gaoree Katkuree ...	0	0	Kharvi ...	15	21
Christians ...	9	0	Shungur ...	15	5
Gaolee ...	16	9	Bhute ...	0	0
Surowde ...	2	0	Rajputs ...	2	1
Heezude ...	0	2	Gosavee ...	51	18
Kulwanteenee ...	10	12	Mharatta Butkee ...	0	0
Gabeet ...	218	145	Koshtee ...	33	36
Kudalee Brahmun ...	17	15	Goluk ...	0	0
Seedhee ...	3	2	Gulam Moosalman ...	10	6
Dhuwad ...	0	0	Tambhut ...	41	17
Wazuntree ...	0	0			

We clearly infer from the above statement :—

In the first place—that there are no schools in three Muhals out of five.

Secondly—That there are no schools in 189 Villages out of 195.

Thirdly—That there are 68 children taught out of 13,937 or about one two hundred and fifth of the whole.

Fourthly—That there are no Females educated.

Fifthly—That there are 32 castes out of 42 wholly uneducated the chief of which are Moosulman, Salee, Kostee, Sootar, Pureet, Dhungar, Nahwee, Koombhar, Lingaet Goorao, Gaolee, Bhundaree, Jungum, Chambhar, Mhar, Goolam Mharatta, Goolam Musulman, Daldhee Moosulman, Kharvee, Meet Gaoree, Shungur, Kalawunteenee, Gosavee, Gabeet, Kudal Brahmun, etc. generally the poorest, ignorant and most wretched of the whole population.

We gather also from the report that of the several teachers :—5 are Shenwees, 1 is a Wanees.

Their respective salaries are shewn to be always small supposing they are regularly paid which I beg to observe they never appear to me to be in this country and perhaps three fourths of the amount is more than they receive actually if indeed they receive so much, when the children are few in number it will generally be found that the children taught are relatives of the Teacher or the teacher is indebted to the Khote or head of the village and clears the debt by instructing his children, or he may receive food and trifling presents to compensate him for his trouble in addition to his salary and perhaps a better piece of ground to cultivate.

MALWUN TALOOKA (1820)

Table No. 1 — Schools and Teachers.

No. of Schools	Name of Muhals	Name of Villages, Township, etc.	Place where the children are taught in the respective villages, Townships, etc.	Name and caste of the teacher and place whereof he is a resident	Monthly payment in cash	Total monthly Salary of Teachers	Total yearly Salary of Teachers
1	Malwun	Mouje Malwun	In the house of Saple	Oomajee Dewulee of Walaolee	0 1 0	9 3 0	117 0 0
2	do.	do.	In the house of Shaba Koda	Jheeramjee Bhundaree Musoorkur	0 1 0	6 0 0	72 0 0
3	do.	do.	In the Dhurmshala of Rameshwur	Trimbuk Koodaldeshkur Brahmun	0 1 0	4 2 0	54 0 0
4	Vurad	Mouje Pendoor	In the house of Telee	Ragoba Ghanthe of Nerroor	0 1 0	1 3 0	21 0 0
5	do.	Mouje Nandos	In a shop of Suco Ramuchunder	Ramchander Sadasheo, Brahmun Bhalawulekur	0 1 0	2 3 0	33 0 0
6	do.	Mouje Kalse	In the temple of Shree Ruvulnath	Govindrow Nundgudkur Mharatta	0 1 0	0 2 0	6 0 0
7	Tane Bundur Vengurle	Bundur Vengurle	In the Mata of Sawunt	Narain Ramchundur Teerwudkur	0 1 0	5 2 0	66 0 0
8	Pat	Mouje Puroole	In the house of Babsawunt Dingee	Surdus Baba Kondkur of Puroole	0 1 0	1 0 0	12 0 0
9	do.	Mouje Kochre	In the temple of Shree Ruvulnath	Naro Purub Walawulkar	0 1 0	1 2 0	18 0 0
10	Azgao	Arolee	In the house of Kasee Mang Dulvee		0 1 0	5 1 0	63 0 0
11	Usha Mhut	Turf Salsee	In the temple of Shree Wittoba	Bhaskur Bullal Brahmun Galwunkar	0 1 0	2 1 0	27 0 0
11	Total in 6 Mahals and in 9 villages					40 3 0	489 0 0

Table No. 2 — Scholars.

School Nos. as in Table No. 1	Enumeration of the Castes in each																							Total number of Children	
	Brahmun	Purbhoo	Shenwee	Sonar	Shimpee	Telee	Mharatta	Moosulman	Bhundaree	Salee	Malee	Dhungur	Sootar	Goojar	Surekuree	Thambhut	Nahvee	Jyeen	Wanee	Paturwut	Kostee	Gabeet	Lingayat		Kansar
1	10	...	...	2	...	...	18	2	2	...	...	...	1	...	...	...	...	...	...	...	4	...	...	...	39
2	5	...	...	2	...	...	11	...	3	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	24
3	5	...	...	1	...	...	11	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	18
4	...	...	...	...	...	...	4	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7
5	1	...	...	...	2	...	6	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	...	11
6	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2
7	17	...	...	1	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	22
8	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4
9	3	...	...	2	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6
10	17	...	...	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	21
11	1	...	...	...	...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	1	...	9
11	63	...	...	8	2	...	60	2	10	...	...	...	4	...	...	...	...	...	...	1	7	4	2	...	163

Taking the same means to get a more correct knowledge of the proportion, educated and uneducated, I subjoin a statement of Muhals, villages, population and of the numbers, sex, and castes of children under the age of 12 years :—

Table No. 3 — Number of Children (with castes).

MUHALS	...	...	...	...	8		
VILLAGES	...	...	...	...	176		
TOTAL POPULATION			...	...	85,530		
TOTAL CHILDREN under 12 years : Boys 16,676, Girls 10,634							
		Boys	Girls		Boys	Girls	
Brahmuns	...	1,716	921	Moosalman	...	264	146
Purbhoo	...	0	0	Sonar	...	222	112
Mharatta	...	6,873	3,632	Kansar	...	65	21

	Boys	Girls		Boys	Girls
Wanee ...	563	296	Weer Ramanee ...	12	7
Shimpee ...	32	12	Christians ...	134	121
Jingur ...	3	4	Furasee ...	3	10
Boorood ...	0	0	Surga Thakur ...	22	8
Salee ...	0	0	Heezude ...	0	0
Sootar ...	272	130	Kulwanteenee ...	18	20
Pureet ...	87	48	Gabeet ...	862	630
Dhangur ...	90	33	Seedhee ...	3	2
Nahvee ...	132	68	Dhuwad ...	31	22
Telee Musalman ...	0	0	Wazuntree ...	0	0
Bhoee ...	0	0	Jogee ...	79	46
Koombhar ...	109	66	Bhundaree ...	2,565	1,636
Musalman Butkee ...	0	0	Bhuradee ...	0	0
Goojur ...	6	8	Daldhe Musalman ...	18	20
Telee Mharatta ...	302	150	Kansar Kazaree ...	0	0
Gondulee ...	0	0	Khutree ...	1	0
Jungum ...	0	0	Shungur ...	0	0
Chambhar ...	115	78	Kongee ...	14	10
Mhar ...	737	393	Rajputs ...	1	0
Otaree ...	4	2	Moodha ...	2	3
Mharatta Goorao ...	52	33	Mharatta Butkee ...	195	196
Kolee ...	0	0	Koshtee ...	70	43
Lingayat Wanee ...	28	13	Parsee ...	3	10
Paturwat ...	0	0	Gulam Moosalman ...	0	0
Bhaveenee ...	168	158	Tambhut ...	0	1
Meet Gaore ...	773	433			

We clearly infer from the above statement:—

In the first place—that there are no schools in 2 Muhals out of 8.

Secondly—That there are no schools in 167 Villages out of 176.

Thirdly—That there are 163 children taught out of 16,676 or about one hundred part of the whole.

Fourthly—That there are no Females educated.

Fifthly—That there are 30 castes out of 41 wholly uneducated the chief of which are the Wanee, Pureet, Dhungur, Nhavee, Telee Mharatta, Koombhar, Mharatta Goorao, Chambhar, Mhar, Mharatta Butkee, Daldhe Moosulman, Meet Gaore, Dhuweed, Christians, Jogee, Kulwunteenee, Bhawunee, Weer Ramanee, Surewje Thakoor, Kongee, Parsee, etc. generally the poorest, most ignorant and most wretched of the whole population.

We gather also from the report that of the several teachers:—2 are Brahmuns, 1 is a Brahmun Koodal Deshkur, 4 are Mharatta, 2 are Bhundaree, 1 is a Dewulee.

Their respective salaries are shewn to be always small supposing they are regularly paid which I beg to observe they never appear to me to be in this country and perhaps three fourths of the amount is more than they receive actually if indeed they receive so much, when the children are few in number it will generally be found that the children taught are relatives of the Teacher or the teacher is indebted to the Khote or head of the village and clears the debt by instructing his children, or he may receive food and trifling presents to compensate him for his trouble in addition to his salary and perhaps a better piece of ground to cultivate.

ZILLAH SOUTHERN CONCAN (1820)

Name of Talooka	Sanksee Talooka or Prant	Ouchitgurh Talooka	Prant Razapoore	Reagurh Talooka	Soowundroog Talooka	Anjunweel Talooka	Rutnaghiree Talooka	Viziadroog Talooka	Malwun Talooka	Total
Number of Schools	... 10	16	13	7	10	7	6	6	11	86
Number of Muhals	... 3	6	3	4	4	4	4	2	6	36
Number of Villages	... 5	9	8	5	10	7	6	6	9	65
School held in private dwelling	10	10	8	5	7	3	2	5	8	58
School held in Temple	... 0	6	5	2	3	4	4	1	3	28
CASTE OF TEACHERS :										
Brahmun	... 4	7	12	4	3	0	0	0	2	32
Shenwees	... 0	2	0	3	6	7	5	5	0	28
Purbhoo	... 1	4	0	0	1	0	0	0	0	6
Shimpi	... 1	1	0	0	0	0	0	0	0	2
Moosulman	... 1	0	1	0	0	0	0	0	0	2
Coombhar	... 3	0	0	0	0	0	0	0	0	3
Jews	... 0	2	0	0	0	0	0	0	0	2
Wanee	... 0	0	0	0	0	0	1	1	0	2
Mharatta	... 0	0	0	0	0	0	0	0	4	4
Bhundaree	... 0	0	0	0	0	0	0	0	2	2
Dewalee	... 0	0	0	0	0	0	0	0	1	1
Kudal Deshkur Brahmun	... 0	0	0	0	0	0	0	0	1	1
Grand Total	... 10	16	13	7	10	7	6	6	11	86
CASTE OF SCHOLARS :										
Brahmun	... 35	93	79	51	130	38	38	40	63	567
Purbhoo	... 21	67	32	51	8	0	0	0	0	179
Sonar	... 7	35	3	6	19	4	7	3	8	92
Kansar	... 5	16	18	0	14	1	14	2	2	72
Simpi	... 4	11	11	3	11	1	0	1	2	44
Mharattas	... 25	18	25	2	4	2	0	16	60	152
Telee	... 1	0	3	0	0	0	1	1	0	6
Moosulman	... 10	16	25	0	8	1	3	0	2	65
Malee	... 3	12	2	0	0	0	0	0	0	17
Kantaree	... 2	0	0	0	0	0	0	0	0	2
Wanee	... 1	0	0	2	14	11	27	1	0	56
Koombar	... 1	0	0	0	0	0	0	0	0	1
Surekuree	... 0	5	0	2	0	0	0	0	0	7
Telee Israel	... 0	25	0	0	0	0	0	0	0	25

Name of Talooka	Sanksee Talooka or Prant	Ouchitguri Talooka	Prant Razapooree	Reaguri Talooka	Soowundroog Talooka	Anjunweel Talooka	Rutnaghiree Talooka	Viziadroog Talooka	Malwun Talooka	Total
Sootar	...	0	1	0	0	0	0	0	0	1
Jungum	...	0	3	1	0	2	0	0	4	10
Nahvee	...	0	2	0	0	1	0	0	0	3
Kalaun	...	0	3	0	0	0	0	0	0	3
Wanee Linayat	...	0	1	0	0	0	0	0	0	1
Paturwat	...	0	1	0	0	0	0	0	0	1
Bhundaree	...	0	30	2	0	17	12	4	10	75
Salvee	...	0	8	0	0	0	0	0	0	8
Khetree	...	0	12	0	0	0	0	0	0	12
Punchal	...	0	1	0	0	0	0	0	0	1
Agree	...	0	3	0	0	0	0	0	0	3
Kolee	...	0	4	0	0	0	0	0	0	4
Shenwee	...	0	3	0	3	5	3	0	1	15
Dhungur	...	0	0	1	0	0	0	0	0	1
Goojar	...	0	0	6	11	7	1	4	0	29
Salvee	...	0	0	3	1	5	0	0	0	9
Tambut	...	0	0	0	6	0	0	1	0	7
Pureet	...	0	0	0	0	1	0	0	0	1
Goorao	...	0	0	0	0	2	0	0	0	2
Jyeen	...	0	0	0	0	0	0	2	0	2
Lingayet	...	0	0	0	0	1	0	0	4	5
Gabeet	...	0	0	0	0	0	0	0	7	7
Kostee	...	0	0	0	0	0	0	0	1	1
Boorood	...	0	0	0	0	0	0	0	0	0
Gaolee	...	0	0	0	0	0	0	0	0	0
Grand Total of Scholars	...	119	370	193	148	265	75	99	68	1,500
Probable monthly charge of Teachers	R Q R	40 1 27½	78 3 0	48 1 0	37 0 0	51 3 50	17 2 0	18 1 50	16 0 66½	348 3 94
Probable yearly charge of Teachers	R Q R	487 1 70	945 0 0	579 0 0	444 0 0	622 2 0	210 0 0	220 2 0	194 0 0	4,191 1 70

Table No. 3—Number of Children (with castes).

MUHALS	...	...	70
VILLAGES	...	...	2,240½
TOTAL CHILDREN under 12 years: Boys 128,883, Girls 77,682			

	Boys	Girls		Boys	Girls
Brahmin	11,345	5,942	Lingayat Wanee	63	29
Parbhoo	723	309	Kansar Kajaree	6	1
Mharatta	51,976	31,346	Paturwat	28	16
Moosلمان	7,726	4,865	Goolam Moosalman	31	6
Sonar	1,887	971	Goolam Mharatta	1,484	922
Kansar	624	291	Butkee Mharatta	951	976
Wanee	3,190	1,639	Daldee Moosalman	258	194
Shimpee	317	170	Kharvi	405	439
Jingur	28	12	Meet Gaore	1,047	605
Boorood	143	92	Gaore Katkaree	68	63
Salee	280	126	Lohar	74	45
Kostee	226	148	Surowde	98	68
Sootar	1,251	707	Ravool	5	8
Pureet	582	297	Dhawad	91	77
Dhangur	459	231	Ghadsee	20	12
Nahvee	958	501	Byragee	2	0
Telee Musلمان	95	58	Tambhut	124	55
Bhoee	389	231	Bhaveek Goorao	374	223
Koombhar	1,259	599	Dowree Gonsavee	68	42
Butkee Musلمان	31	40	Shungur	61	41
Goojur	241	164	Bhoote	21	6
Telee Mharatta	1,478	867	Rajput	3	1
Gondulee	80	52	Christians	200	172
Jungum	578	293	Jogee	114	79
Chambhar	1,635	1,037	Guzarathi Brahmin	3	3
Mhar	11,136	6,756	Hejde	5	2
Otaree	9	9	Kusbeenee	0	1
Muniar	19	11	Khateek	4	9
Koonbee	8,839	6,265	Agree	1,218	682
Goorao Mharatta	510	333	Pardeshee	7	4
Goorav Lingayat	370	235	Attar	3	1
Gaolee	2,596	1,430	Kharkude	5	1
Bhundaree	6,460	3,775	Purbhoo Pathare	12	5
Malee	26	30	Bhoosaree	32	38
Surkeree	105	63	Durwesee	3	0
Shenwee	370	208	Kulwanteenee	31	34
Juweels	235	117	Bhat	17	8
Bahooropee	8	11	Khaloo	3	1
Fukeer	12	8	Boonjaree	6	2
Beldar	2	1	Mang	56	17
Donger Kolee	67	39	Bhungsalee	16	12
Kolee	1,214	941	Khetree	19	12
Sheekulgar	4	3	Salvee	9	4
Jogee	2	0	Punshall	4	10
Garodee	6	6	Wadwal	174	90
Komtee	1	0	Gonsavee	161	116
Vudar	6	3	Thakur	251	217

	Boys	Girls		Boys	Girls
Gabeet ...	1,080	775	Kansar Bangaree ...		
Bahaonee ...	171	160	wala ...	39	31
Koodale Brahmin...	17	15	Dakowte ...	6	6
torn ? ...	12	7	Kanogee ...	2	2
Sheedhee ...	6	4	Wajuntree ...	20	13
Goluk ...	2	0	Sonkolee ...	60	37
Hetkuree ...	11	11	Surowge Thakur ...	22	8
Kalun ...	139	60	Kingee ...	14	10
Kantaree ...	2	6	Moodhe ...	2	3
Mharawaree ...	4	3	Tiungur Moosلمان ...	4	4
Wanjaree ...	3	1	Pulse ...	20	1
Telee Isarael ...	133	61	Parsee ...	3	10
Fursee ...	3	10	Dourjat ...	0	1

We infer from the above

That there are no schools in 34 Muhals out of 70. That there are 2,175 Villages without schools.

That only one eightieth part of the boys receive education and no females whatever, if we expect a few that are taught in the families of the principals Moosalmans—that the uneducated portion of the population are chiefly of the lowest and poorest classes.

That the teachers are paid about 4 Rupees per month on an average, a salary perfectly inadequate for efficient instruction. The schools are chiefly held in private dwellings and everything indicates that none avail themselves of the benefits of education but as much as is necessary to their absolute want in life.

It indicates a truly deplorable state of bad government, of ignorance and of poverty in the people and presents a striking contrast to the results of my enquiries respecting the state of education this year,—after the country has been 5 years under the British Government.

N.B.—It is generally customary in Hindoo native schools for each child to give 2 neetwas of rice per month, and the Shewaraee pice (2 pice) to the teacher on every great Hindoo holiday, but it is not invariably the case. —The cost of the rice if dear will be 25 reas per child per month and 2 pice equal to $12\frac{1}{2}$ reas, so that the average monthly payments of the children will be $137\frac{1}{2}$ reas—and of the whole 1500—Rs. 515-2 Qr. instead of Rs. 348-3 Qr.—94 reas in this case. The teachers salary would still average only 6 Rs. per month.

Sd.—T. B. JERVIS.

Lieut. Eng. employed on a Statistical Survey.

5. Extract from Bombay Secretariat, G. D. Volume 92 of 1825, pages 155-161.

Letter from the Judge, Southern Concan, submitting his report relative to the education of natives. No. 10 of 1824. General Department.

To,

JAMES FARISH, ESQUIRE, Secretary to Government, Bombay.

Sir,

I have the honor to acknowledge the receipt of your letter dated the 16th ultimo on the subject of Native Schools.

2nd. In reply I request you will have the goodness to report to the Honourable the Governor in Council that the Schools at the Sudur Station consist in the whole of six, viz. One English, and five Native.

3rd. Of this Number two (one English and one native) are supported by contribution of both Europeans and Natives aided by the Society at the Presidency and under the Superintendence of Lieutenant Jervis of the Engineers ; The English one contains fifteen, and the Native one, one hundred and forty Boys to which are attached two Teachers to the former at forty and twenty Rupees a month and two to the latter at ten rupees each.

4th. A detailed report is I understand in preparation by Lieutenant Jervis on the subject of the Schools under his Superintendence which will in all probability be laid before Government through the Society but if not a copy of it shall be requested from the Officer when finished, for that purpose and as it will be a document containing in every respect the most clear and satisfactory account of them I would beg to refer the Honourable Board to it to shew the progress thus far of those Schools, since Lieutenant Jervis appears to have bestowed every possible attention to the subject.

5th. The other four Native schools contain only in the aggregate fifty seven Boys and are exactly on the same principle and conducted with the same carelessness and irregularity as every other Village School. They have one Teacher to each who receives instead of any fixed salary four annas for every Pupil.

6th. In regard to any increase in the Number as alluded to in your third Query, I am of opinion there are quite sufficient or even more than are necessary. The two first mentioned would indeed I think be found adequate for the population confined to the Sudr. Station for although populous and encreasing, Rutnagherry is still but a village. The circumstance however of four what perhaps may not unaptly be termed opposition schools existing renders it apparent that the approbation of the Natives to the European plan of educating their offspring is not universal, though much to their credit the latter as appears by the statement of the number of Scholars bears greatly the preference and is upheld by all the most respectable of the Inhabitants.

7th. Under this view of the subject it is obvious that the benevolent intentions of Government will be most readily and effectually accomplished by affording its patronage and support to the system already commenced in the two schools above mentioned which can be enlarged or their numbers increased as may be found necessary.

8th. The Children who are taught at both these and the village schools comprize all casts, and it is very apparent that education is gradually disseminating among the inferior classes whose usual profession has not hitherto required it. This however may be expected to be more particularly perceptible at a Sudur Station where the Employments and advantages derived by natives in the Public Offices are more particularly before their eyes.

9th. I do not think it an advisable measure for Government to interfere with or patronize the Village Schools where those such as I have before alluded to are already established, because as the latter are open to all and their rules and mode of education doubtless superior, the system ought to be allowed to rise on its own merits on a comparison with the Native plan. Those who having the option patronize the latter can only be actuated by a thorough dislike to any European interference and with such feelings should be left as they are. This opinion consequently replies to the fourth Query in your Despatch for if means were taken effectually to secure and superintend the appropriation of the Teacher's Salaries it would institute precisely the system which the few insignificant Village Schools at Ratnagherry appear formed to avoid. But this observation only applies to the Sudr. Station or those Towns where schools of other description are not instituted. Had there been none at Ratnagherry I should have recommend one at least of the Village Schools to be patronized by Government by allowing the Teacher a salary and supplying it with Books taking the Superintendence on myself but as it is, the measure is not called for.

10th. There is no want of qualified persons as School Masters to teach the common rudiments of education. The multiplicity of Brahmins out of Employ, Servants of the late Government, will always ensure a supply, but whether they are procurable for any higher degree of knowledge will be shown in Lieut. Jervis's report. I should doubt the facility of obtaining them. The office certainly is not hereditary.

11th. In conclusion I beg to observe that I anticipate no sort of inconvenience, with the means now possessed for acquiring a knowledge of reading and writing, from establishing the rule suggested in your fifth Query and more than that, the period need not be very extended, say two years.

Southern Concan,
Adawlut
4th September 1824,

I have etc.,
(Sd.) V. HALE, (?)
Judge.

6. Extract from Bombay Secretariat G. D. Volume No. 92 of 1825 pages 187-204.

No. 129 of 1924, Criminal Department.

To,

JAMES FARISH, ESQUIRE, Secretary to the Government, Bombay.

Sir,

I have the honor to submit my replies to the queries contained in your Letter of the 16th August last together with some observations and remarks Connected with the System of Native Education at this Station, and such information as I have been enabled to Collect on the Subject.

What is the number of Schools at your Sudder Station :—Including the one already established by Government, there are altogether nine viz :—The Government School, two Charitable, 3 Hindoo and 3 Mahomedan.

What allowances are granted to the School Masters and from what sources :—

The Master of the Government School receives fixed pay of Rupees 60 Monthly from the Collector, of the two Charitable Schools under the superintendence of the American Missionary Society, one of the Masters receives about 15 and the other about 10 or 11 Rupees a Month, in these Sums are included the presents sent by the Parents of the Scholars to the School Masters which are entirely optional, and these Schools are therefore supportly by voluntary contributions partly Collected in this Country but principally in America, and the other six Schools the Pay of whose Masters vary nominally from Rupees 40 down to as low as Rs. 3.3. Monthly derive their support from the Parents of the Children who are educated at them, but I believe it is a wellknown fact, that at the Native Schools the Masters seldom realize the full amount that is agreed upon for the tution of the Boys.

Could similar provision be made for Schoolmasters in other parts of the town now without schools :—

Whether Poverty, Apathy or a disinclination to send their children to School is the operating Cause with many of the lower classes, I do not pretend to say, but until the Schools Already established are filled and well Attended, I entertain Considerable doubt whether Similar provision from the Native Inhabitants Could be made for Schoolmasters in parts of the Town now without Schools, that is to say, if the new ones are to be on same footing as those at present in existence. But it Strikes me, that a School (if not two) for the Education of the Children of the lower Casts if supported at the expense of, and Countenanced by Government might be introduced with great advantage to the Children of those Inhabitants of the place, who at present from prejudice and custom are excluded from the means of obtaining knowledge and not allowed

to frequent those Schools where Native Boys of higher Casts^e are in the habits of gaining instructions.[^]

If Small Salaries for Teachers were allowed, could effectual means be employed to Secure the Appropriation of them, and the efficiency of the Schools; what do you Consider a sufficient Allowance in Addition to the Amount which the Masters would earn by teaching.

I consider the Appropriation of Pay of the Masters as remuneration for their services and the rendering the Schools efficient two of the greatest difficulties in the introduction or improvement of a system of Native Education, They are both particularly liable to abuse and therefore require vigilant Attention but to prevent the Malappropriation of the former as much as possible which in a certain degree would insure the efficiency of the latter, in the room of fixed Pay, which I consider altogether objectionable, an Allowance of so much pr. Head for as many Boys as he has in his School should be granted to the Master for his trouble, His own Emoluments being then so dependant on his exertions and his Interest blended so much with the prosperity of the School will urge him to have a numerous one if possible, and an examination of the Boys as to their Acquirements, and qualifications, will ascertain whether the Master has been Active or indolent in the discharge of his Scholastick Duties.

I see no advantage that would be gained at present to the interests of science and improvement in this Country by giving high pay to the Teachers, it would only tend to limit that expansion of knowledge which every benevolent mind must wish to see as widely diffused as possible, and I therefore consider that if one Quarter of a Rupee for each Boy independent of the presents from Parents sanctioned by Custom was allowed by Government, there are plenty of qualified persons to be found who would immediately come forward, and a Numerous and effective Schools would soon be formed. The Expense of School room, Books etc. being likewise borne by the Government.

On Terms even lower than those above proposed, the Members of the American Mission in this Country have already established many Schools in this place and neighbourhood and tho' little is known of them and what is taught at them seldom forms a Topic of Conversation, still I have not any doubt in my own mind that the system pursued at these schools (laying aside the introduction of Religion as likely to excite discontent) is as likely to be effectual and successful in the dissemination of useful knowledge and science among the Inhabitants of this part of India as any plan that could be devised.

Do you apprehend any inconvenience from a Rule that after a certain number of Years Notice no public Servant of any rank whatever shall be entertained unless able to read and write his own language.—

With the exception of the Peon Department every other part of an Establishment is able to read and write fluently and tho' I do not consider it absolutely necessary for Peons to be able to do either, yet it is no

doubt very desirable that they should be able to do both, and I doubt not that many who are now unable to pay for the Education of their Children would grasp at the opening, if one presented itself of enabling them to obtain Instruction for them gratis, for in the Savanna Free School, there is already one third of the Boys who attend it composed of the children of Peens and Seapoys.

In this early stage I am unprepared to say whether it would be advisable to lay down a Rule that after a certain period all persons totally illiterate shall be excluded from Government employ, as there are many places where Schools (at any rate for the present and without much prospect of a change) can never exist, but I certainly think the lower Classes of Servants and those desirous of obtaining public employment will be much improved by having means thrown open to them for obtaining knowledge and instruction gratis and that without laying down any rule, Persons with more enlightened ideas and qualifications will in time be found among so large a population to fill the Situations now held by persons totally untaught.

At the Government School which has about 120 Scholars on its Register Composed to a considerable extent of the sons of their own Native Servants and at which all Casts are permitted to attend except Manooras and purwaries the Native Languages principally in use in this part of the Country, together with Reading, Writing, Arithmetick and Rudiments of the English Language are taught and the attention of the Scholars is otherwise directed to such other points as are considered most likely to qualify them for useful public Servants.

At the Savannah Free School under the Superintendence of the Reverend Mr. Nicholls a Member of the American Mission which is supported by a Society in America, 50 Boys of all casts (and more if they will attend) are taught gratuitously. Their studies consist of a first book of easy Lessons, the elements of Arithmetick, Geography, Writing, and printed portions of the Scriptures, and several other Lessons all translated into Marhattas have been introduced. The pay of the Schoolmaster who is a Jew is about 10 Rupees a month and the presents from the Parents of the Children according to the old and prevailing Custom of each scholar bringing about one pice and a Tipree of Rice every 15 days or thereabouts about 5 Rupees more.—The Parwaries sit outside of the School Room in the Verandah.

There is likewise another Free School to all Natives situated in Chendnee under the same superintendence and supported by Charitable Donations, as it is in the centre of the Coolies the Scholars are chiefly of that Cast, there are about 40 of them, the Pay of their Teacher is about Rs. 8 besides about 2 or 3 more he makes by presents in the same way as above detailed, indeed in this respect all Native Schools are much on the same footing and custom has such sway with it, that I doubt whether the School masters would not collect it, even if when engaged they were informed their pay was to cover every thing and that they were to derive no advantage beyond it. The studies at this school are much the same as at the one called the Savannah.

At the three Hindoo Schools, one Guzeeratee and two Mahratta, there are from 90 to 100 Boys, the nominal pay to the Masters is about 40 Rupees including everything but the full amount seldom or ever realized.

In these Schools there is a sad deficiency and much to regret. There is an entire want of elementary Books. There is little to lead them into a correct mode of reading, writing and thinking—writing and repeating the almost endless arithmetical Tables, many of them of no practical use and writing and reading the common forms of letters and Petitions makes the principal and almost the only business of the School, and their writing Boards and a few Meagre Manuscripts not unfrequently from the whole apparatus of these places of instruction.

I now come to the three Mahomedan Schools, which are attended by about 75 or 80 Boys who pay for Natives in this part rather highly for their Education the pay of the three Masters being altogether about 55 Rupees, though there is scarcely a particle of science or useful knowledge taught, almost the whole of the attention of the pupils being directed to the reading of the Koran in Arabick and the formulas of the Musselman Religion.

In regard to the proportion of Children taught at School, it can scarcely be determined very accurately without an exact Account being taken of the Number of Children in the place and compared with the number sent to school, but taking the Native Population of Tannah to be not less than 15,000, the Number of Children may be estimated at about one third, taking one half from this number as Native Custom excludes Females from the advantages of Education and there remains about 2500 Boys. There are not however more than 380 Boys in all the Schools now existing, so that at present there is scarcely one out of seven that receives any instruction and as the Schools contain the Sons of Brahmins, Prabhooos, Panchkulsees, Sootars, Bandarees, and even Coolees it is impossible to name any particular class that attend them or to say that only those whose trade requires a knowledge of reading and writing frequent them, though the latter certainly holds true in general.

Of the Persons that could be employed as Schoolmasters with most advantage it appears to me that qualifications and Steady Conduct must decide that point more than any particular Cast. Brahmins are on some accounts most eligible as being better qualified in regard to learning and influence but they are again frequently inclined to be indolent and have many ceremonies to perform which might greatly interfere with the business of the School. Among the Mahomedans I should think many might be found competent and even among the Jews. I should consider it probable some qualified persons might be found, if it is the intention of Government only to communicate the mere elements of knowledge and only to afford instruction to those gratis who have not the means of paying for it or obtaining it on other terms, and in order to have efficient persons the situation of Schoolmaster should be an employment open to any one and every one (excepting the low Casts) who chooses to resort

to it as a means of getting a living, and the selection be guided entirely by the qualifications of the Competitors.

The general diffusion of useful knowledge being an object of such primary importance and impressed with the Idea that the object of the Government is to extend the elements of it gratuitously and to instruct the needy, rather than to educate those who have the means of paying for it, it appears to me that its benevolent intentions may be answered by the Establishment of New Schools on the plan I have proposed, in my answer to the fourth Query, by which the Master will only receive for the number of children educated or by aiding the indigenous ones already in existence. Many of those now in operation might be enlarged and improved at no great expense ; certain Books and easy Lessons might be prepared on Sheets and presented to the present Teachers—with a premium annexed to each. Their interest will lead them to get as many of their pupils to learn these as possible, in order that their pay may be enchanced, while those Scholars who do not incline to accept the information offered and make themselves acquainted with it might pursue their present course, and their Parents pay the Schoolmasters as before and in this way the whole expense of the school would not fall on the Government till every Scholar had adopted the approved plan of Instruction and had actually become a proficient in the prescribed Lessons.

In the above remarks I have made no proposal for the introduction of a school for Teaching the English Language as it is one of the Branches of instruction at the Government School at this Station already established, and because I do not consider it forms any necessary part of the education of a Native and more particularly of the poorer classes for whose improvement a system of gratuitous education is principally intended.

The Expenses of an English School must unavoidably be heavy, and it swallows up a sum in teaching a few which if divided among Instructors in the Native Languages would educate many.

The knowledge of English among the Natives is of much the same advantage to them as an acquaintance of the Classicks is to Europeans. It requires no additional stimulus for its acquirement as it opens to the various Casts the Avenues to the best Native Appointments under the Government and while the value of its Attainment remains at its present height or even lower, there never will be wanting without the aid of Government numbers who for their own advancement and advantage will qualify themselves at their own expense.

In conclusion I beg leave to add that in every system of gratuitous Education, a faithful Superintendence is of the greatest importance, and that without it, intentions however commendable can comparatively be of little avail. So numerous are the duties of the Heads of Departments that it cannot be expected, nor is it indeed practicable for any of them

to devote much of their time to this particular object, but as it appears to me feasible at each of the Sudur Stations, without any interruption to public Business and a duty that would be rather pleasing to them than the reverse, I beg leave to propose should it meet with the concurrence of the Honourable the Governor in Council, that when the system is matured and acted upon (should no better plan be suggested) taking into consideration their acquirements and their respectability that the Mahomedan Law Officers of the Court may be appointed the Superintendants of those Mahomedan Schools and the Pundits of the Court have the superintendence of those Hindoo Schools at the Sudder Station of each Zillah supported either partially or altogether by the Government.

North Conkan
Court of Adalat,
13th November 1824.

I have the honor to be,
Sir,
Your most obedient servant,
(Sd.) EVANTT BAILLIE.
C. Judge.

SECTION II : GUJRAT

1. Extract from Bombay Secretariat G. D. Volume No. 92 of 1825, pages 207-217.

Letter No. 130, dated the 29th July 1824, from the collector and Magistrate at Surat, submitting report relative to the education of the natives.

No. 130 of 1824, General Department.

To,

JAMES FARISH, ESQUIRE, Secretary to Government, Bombay.

Sir,

I have the honor to acknowledge the receipt of your letter of 10th March and to submit for the consideration of the Honorable the Governor in Council such information as I have been able to obtain and such reflections as occur upon the subjects of enquiry to which my attention is called therein.

2. There are one hundred & thirty-nine Schools in this Zillah but it is fit to explain that I have not considered it proper to include the Alienated Villages about thirty in number as they do not appear to me to be contemplated by the queries.

3. The Zillah thus explained contains six hundred & fifty-five villages and the proportion therefore is one School to about four & three quarter villages or about twenty-one Schools to one hundred Villages.

4. If small salaries for teachers were allowed to be deducted from the revenue of Villages, where they were permitted to be inserted among the Village Expenses, or otherwise effectual means could certainly be adopted in this Zillah to ensure the money being duly paid to the teachers but with regard to the efficiency of the Schools this point involves several considerations and will not be compassed by the mere provision of salaries to teachers.

5. To the best of my judgment where a teacher was required to go to a village where there was no teacher an inhabitant, nothing less than a total income of seventy-five rupees a year would induce him to engage in the employ. But if he were to teach in his own village 50 rupees a year would be sufficient.

Whatever part of this the teacher did not gain by his School should be made up by Government but as the emoluments of teachers are extremely various I cannot say how much this might be, especially with regard to new Schools.

6. There are no Wurshasuns paid in this Zillah on doubtful titles and none on which a deduction would be submitted to by the holders without dissatisfaction, so I really cannot estimate any assistance from this source.

7. There are no religious endowments the funds of which could be diverted to the aid of Education.

8. Nor are any lands held in this Zillah for services which can be dispensed with and for which Services a payment in commutation might be exacted.

9. If a rule that after a certain number of years notice, no public servant of any rank whatever should be entertained unless able to read and write his own language were made, it seems to be supposed by the natives I have consulted that the demands of the public for new servants peons & the like might be entirely supplied by persons who could read and write whereas at present not one in ten of the peons can read or write and that a diffusion of Education to a certain extent not now existing would be the consequence.

At the same time some inconvenience must be expected it is not supposed that all the common people Mussulmans and Rajpoots who engage as peons would learn to read & write and the choice of peons would be limited so that a smarter candidate who could not read would be set aside in favour of an educated one of less promise in other respects. The poorest of these people would probably be the most destitute of education while at the same time they stood most in need of employ to enable them to subsist whereas all those of any little property would be among the Educated.

I am not aware of any further injurious operation which might eventually be looked for under the operation of the rule in question.

10. I am fully sensible of the importance of the admonition conveyed in the 2nd Paragraph of your letter which has been duly attended to.

11. I have the honor to annex an abstract of information as to the number of Schools & of children who are taught at them & for how many months respectively and shewing the present emoluments of the teachers and the opinions of the Comavisdars as to what addition to their pay it would in their opinion be expedient for Government to allow. As also how many new schools the Comavisdars recommend to be established with the estimated charge which might be incurred on these new Schools.

12. I held an examination of the schools in the Cusbeh of Olpar immediately after I received your letter, none of the children appeared to be so far advanced that they could be taken into an office for instance, and I suspect that children require to study a good deal after they leave the School before they are fit to be employed in the public Service. A number of the children perhaps one third, know nothing beyond a

simple kind of Arithmetic got by rote such as five quarters are one and a quarter, six quarters are one & a half, eight quarters are two & so on in this way.

The Mhettas or School Masters are in the way of applying the cane at times pretty freely. Among the boys at School are to be found occasionally the children of all classes, coolees, Rajpoots &c. except Dhoorias who never send their children to school.

The schoolmasters complained to me that some times a boy is sent to one schoolmaster and nothing paid for nearly a year and afterwards when the parents are dunning for payment they take him away and send him to a different master. A few poor boys are taught gratuitously by the masters from motives of charity and as it costs them little additional trouble.

13. With a view to the efficacy of any plan for the general diffusion of Education it appears to me that the application of any funds which may be assigned should be connected as closely as possible with the object in view. If they are given almost unconditionally to the Masters they may be as likely to generate indolence as to encourage exertion.

Some contrivance would seem expedient, the Masters might be paid so much for each boy who had attained a certain degree of proficiency and so be rewarded in direct proportion to the success of their endeavours which would go far to ensure a supply of Education.

14. It is considered by the Natives and I concur in the sentiment that the boys ought to receive some assistance as well as the teachers and this might be extended in the shape of prizes or donations to every boy who passed an examination and in the cases of poor people a gratuity might be given annually to each child who had attended school as a kind of exhibition say 2 anas in the month or a rupee and a half in the year. This last would be liable to the risk that the child might trifle and learn little in which case however, occasionally the allowance might be withheld and the donation to the teacher which might be given on each poor boy might also be withheld.

15. I am very unfavourable to fixed salaries to the School Masters but would recommend in preference donations on the above principle and varying into one or two simple distinctions according to the degree of proficiency, so much for mere notation on the tongue by rote, so much for reading and writing, and so much for each scholar who could read write & account. Annual Examinations to be held by Comavisdars and occasionally by the Collector and his assistants.

16. The money to be bestowed on the children as stated above but as the object here is partly to induce the parents to promote their childrens' education the allowance should be given to many poor children who were mere beginners to induce and enable their parents to keep them at school.

17. I cannot say that I have any clear notion of the precise consequences which might be contemplated from such a scheme nor do I think that any thing but a fair trial would develop them satisfactorily and as the object is important it should have this on a greater or less scale and I do think that some plan on the above principles that should pointedly appeal to the interested feelings of parents and teachers and stimulate exertion would be the most likely to produce a result which might satisfy the benevolent views of Government.

18. If such a plan were adopted all the poorer classes would send their children to school for the sake of the two annas and I dare say thirty thousand rupees might be laid out in this one Zillah on School Masters and pupils at the rate 2 annas to each scholar himself and as much to the Master per Month. And by deducting the classes of Brahmuns and banians who learn at any rate this might be reduced to say twenty thousand which might eventually be all required to push the general diffusion of education to the utmost and which sum would be adequate to do this to the best of my information.

19. But of course any less sum properly applied it is to be hoped would produce a proportionate effect and of the extent to which it would be under all circumstances expedient for Government to apply the public resources to this purpose their Honorable Board are the best judges.

20. Owing to the neglect of two of the Comavisdars this report has been inadvertently delayed.

Collector's Office,
Surat,
29th July 1824.

I have the honor to be,
Your most obedient servant,
W. J. LUMSDEN,
Collector.

**Schools which are in existence and in which children go to
learn are as follows**

Number of Schools	...	139
Children Learn for 12 months	... 977 to	1057
Children Learn for 8 months	...	42
Children Learn for 6 months	...	243
Children Learn for 5 months	...	131
Children Learn for 4 months	... 1413 to	1653
Children Learn for 3 months	...	97
Total of Children Learning	... 2903 to	3223
Value of fee which school masters get Rs. 915. qr. 1. reas 61.		
Ready cash which schoolmasters get Rs. * qr. 2. reas 19 to 5052. 2. 19		
Service lands produce to schools masters Rs. 135. qr. 3. reas *		
Total Emoluments of School Masters Rs. 5163. qr. 2 reas 80 to 6103. 2. 80		
Amount recommended by Comavisdars to be bestowed on the Old Schools by Government 3860... to 4292...		
Total Rs. 9023. qr. 2. reas 80 to 10,395. 2. 80		

New Schools recommended to be opened for Education of Children

Number of New Schools required	...	172
On opening the Schools Number of children expected to come to Learn		6252
Allowance which School Masters will then get Rs. 3534 qr. 2. reas *		
Amount recommended to be paid from the Sirkar to New Schools		
		5775. 3. ...to 5919. 3. *
Total	... 9310. 1 * to 9454, 1. *	
Collector's Office, } Surat 29 July 1824 }	(Sd.) W. J. LUMSDEN, Collector.	

2. Extract from Bombay Secretariat G. D. Volume No. 63 of 1824 pages 509-526.

No. 1 of 1824 General Department

To

JAMES FARISH ESQUIRE, Secretary to Government, Bombay.

Sir,

1. I have the honor to make the following report and replies to the queries addressed to me in your letter of the 16th ultimo on the subject of the most advisable means to be adopted for the better education of the Native population of the territories under this Presidency.

Query :—1st. *What is the number of schools at your Sudder station?* **Reply :—**There are 42 Hindoo or Goojratee Schools attended in the aggregate by about 2223 scholars; besides these there are several Pundits and Josees who give instruction in Sanscrit and the laws and the ceremonies of religion. The number of these Pundits is stated at 18, and they have about 66 scholars. There are 20 Moohummedan schools, attended in the aggregate by about 471 scholars, amongst Moohummedans also the Moolus Molvees &c teach the Koran and the law as the Pundits do the shastur, the places of instructions of this kind are 56, attended by about 287 scholars.

The Parsees have 11 schools attended by about 355 scholars but these schools are for the purpose only of giving instruction in the ceremonies and form of religion; for general education the Parsees send their children to the Hindoo schools.

2nd. *What allowances are granted to the school masters, and from what source?* Schoolmasters have no allowance in money or regular stipend; presents are made at different times and on different occasions—the average income of a schoolmaster from these sources would seem to amount in a school of fifty boys to about 60 Rupees per annum—the income is entirely derived from the boys and depends upon their number in some few instances being increased by additional presents from the

** Torn.

more wealthy parents. There is not in any case any settled provision as in the case of our charity of foundation schools nor is there any instance of allowance being made by Government.

3rd. *Could similar provision be made for schoolmasters in other parts of the town now without schools?* This question is answered in the circumstance of there being no other source of income to masters, than as derived from the boys.

4th. *If small salaries for teachers were allowed could effectual means be employed to secure the appropriation of them and the efficiency of the schools; what do you consider a sufficient allowance in addition to the amount which the masters would earn by teaching?* The only effectual means of ensuring attention in the masters, beyond what at present exists would be by European superintendence, by public examinations and rewards and by promise of higher salary to the masters, as the school acquired fame or the general proficiency of the boys became remarkable. With regard to sufficient allowance, the circumstances that should rule this, are various, such as the character of the Master—the learning taught, the number of the boys &c. A man that could teach to the extent of a common usher at home would well deserve a salary of 50 or 100 Rupees a month that is to lay the foundation of a system of general improvement such an allowance would be well bestowed; generally, I should say it would not be worth while to make any smaller allowance than 10 or 15 Rupees because for less salary we could not expect any difference in the method of teaching, and without this it would not in my ideas be of any utility to interfere. The salary might thus vary from 15 to 50 Rupees depending upon circumstances to be reported upon by the authority advising Government to make the allowance.

5th. *Do you apprehend any inconvenience from a rule, that after a certain number of years' notice, no public servant of any rank whatever shall be entertained unless able to read, and write his own language?*

1. I apprehend no inconvenience from such a rule but on the contrary that it would be attended with the best effects; if however it is meant to extend it to Peons and people of the description it should be regulated so as only to apply to the rising generation;—most other persons employed by us can already read and write, as further assisting in a general system a rule might be made with the rising generation of preference being given to persons having certificates of proficiency. 2. I proceed to report upon the different points to which my attention is directed in the 2nd Paragraph of your letter.

3. In the Hindoo schools the average number of boys is about 52—the greatest number in any one school being 100—the smallest 30—the proportion of children sent to school would appear to be about one in four.

4. Amongst the Moohummedans, large schools are very rare, there are only twenty where the number of scholars exceeds ten—the proportion of children sent is about one in ten.

5. The Parsees have also very few large schools of their own ; there is one the number at which is 125, the proportion sent is about one in six, as however I have before remarked these Parsee schools are only for instruction in religion.

6. Of the classes that attend the schools amongst the Hindoos, the Bannias are by far the most numerous that is for any continuance, the other classes send their children whilst very young ; but more for the purpose for keeping them out of mischief than for the benefit of learning —In these cases the children are taken away so soon as they can be of any use to their parents in carrying on, or in learning their professions, or in earning to themselves any portion of livelihood ; their education from that period entirely ceases, and it is found that very few amongst these can read or write, it would thus appear that it is only those classes whose line of life requires it, that continue education to any end. I should remark however even in these cases that the education never goes beyond the first rudiments ; but with all the writing classes, is finished at the Houses of shroffs and merchants.

7. With the Moohummudans almost all the children are taught to repeat by rote sentences of the Koran, but it is only with the rich or higher ranks that education, such as it is, is at all thought of. With the exception of those who study the law and qualify themselves for employment under the Government, there are very few others who can do more than read a little Persian ; or rather perhaps I should say, that can even do that ; the state of learning indeed, amongst the Moohummudans of Surat is nearly as its lowest ebb, they have few learned men—no institutions, nothing in short in the shape of effort is made, to stop that decline into which their literature seems fast failing ; One remarkable and relieving exception there is however to this : amongst the Borahs who have here a very respectable College for the instruction of Arabic—it is resorted to by Borahs from all parts and is much famed amongst them,—this college was instituted about 15 years ago and is now kept up at an annual expense of about 32000/— and is attended by about 125 scholars, amongst whom, are several grown up persons ;—those from a distance live and are boarded in the college, and otherwise the discipline kept up is regular and strict, especially with those residing,—I have visited the institution on two or three occasions and have always found the business of the college going on ; —the scholars are taught in classes by some arabic work being explained in common Hindoostanee by the Molvee ; - those not in the classes were employed in their rooms in which I observed various books and every thing to denote habit of study—the whole institution is very creditable and shews what can be effected with proper means.

8. The Parsees generally send their children to the Hindoo schools, but as with them, education with the greater part is thrown aside immediately that the boy attains an age to be of any use by his labour ; - there

is however amongst the Parsees comparatively a greater number that can write, though most unintelligibly than amongst the other classes.

9. The observations I proceed to offer upon the learning acquired has reference to the system pursued in the Hindoo or Guzeratee schools, and much do I regret to state that this is in all cases of the most wretched description ;—it is not so much in regard to the number of schools that assistance is required as improvement in the manner of teaching or rather I should say in the matter taught,—years are consumed in ringing the changes upon the alphabet, learning the first rules of arithmetic and a little bad writing—nothing can be more contemptible than the instruction given at these schools ;—it goes to no end to speak of—no information no ideas are gained—the education is carried on and completed if it can be so called, without the most remote view to foundation being laid for the acquirement of knowledge or of mental improvement—the masters are ignorant, and in fact, as to knowledge to be gained from books, have as much to learn as the boys themselves.

10. The language of the country that in which alone education generally can be conducted, possesses with the exception of some ridiculous stories in verse, no books, and therefore the first step must be to give these, and then to have masters instructed to teach them—without this first great improvement—increase in the number of schools would in my opinion be attended with little valuable effect ;—is an alteration in the whole system that is required, and to which our endeavours should tend ; not merely to continue or extend what exists, but to attempt beyond this, and by promoting a different and better system, by introducing in short, real education, gradually to open to the Natives of this Country the vast field of knowledge as it is enjoyed by the nations of Europe.

11. There would be no difficulty in having some of our own rudimental works translated and adapted to the purposes of education in this Country ;—ignorance and the prejudice of the schoolmasters would in the first instance impede their use, but ultimately I have no doubt they would be generally adopted.—Parents seeing the advantage of the improved education, would be induced to prefer those schools where it was carried on, and thus in the progress of time, lead to its introduction in all.

12. In regard to schoolmasters I believe that it would not be difficult at once to get a few to learn higher and better teaching, facility and means being given them, and promise held out of emolument.—In proof of this I may mention the Missionary schools now in Surat, to the number of three, with about 200 boys, where masters teach as in England, and on the same system.

13. Upon the subjects of your 3rd paragraph I am of opinion that the present schoolmasters would be the best persons to employ in any improved system ; provided they could be induced to qualify themselves

for the purpose—; they are in the habit of teaching, and therefore there would be less prejudice to encounter in getting boys to attend on introducing any new plan—; at present I do not believe there are any qualified persons, that is, capable at once of undertaking charge of a school, upon any different system than as at present exists.—The office of school-master is not hereditary, properly so called, but as commonly with the Hindoo, the son follows the profession of the Father, and thus there are many instances where schools have existed in the same family and place for several generations.

14. It remains to offer my opinion upon the best means of promoting the object under consideration, as little can be effected with the present schools until some better system has been adopted and found to succeed, I think it would be advisable in the first instance to make an attempt to set up a few schools where a more enlightened system of education should be pursued.—To this view, Government might so far lend its assistance, as to make an allowance to schoolmasters who were qualified and would undertake to teach upon the desired principle; to any schoolmasters of this description, I think a salary of 30 Rupees a month would be well bestowed and would form in addition to what would be derived from the boys, a sufficient encouragement to exertion. This salary as the number of scholars became greater that is, above 50 or 60 might be encreased. It would be necessary for the Government in the first instance to supply books, which however after the system had taken some root, might be sold, or the boys be obliged to provide themselves. It would be very desirable if European superintendence could be gained;—this however to any extent would be impossible, and therefore should hardly form a part in any general system. In a few schools however it might be possible for some of the public officers to make occasional visits, and hold examinations and distribute rewards. I should think any such assistance as this would be attended with the best effects, though there is an objection to the visits of officers of Government, in the fear of exciting jealousy and alarm, in the common idea that Government would not concern itself in any matter in which it had not view, first or last, to its own interest.

15. Still however, until a general improvement takes place in education throughout, there would be little hope that any better system would be continued any two or three schools unless some kind of superintendence were at first extended to them;—the various duties I have to perform so completely occupy my time, that it would be vain for me to offer my services, were it otherwise fitting, for any general superintendence, but if it is thought worth while to try the experiment in Surat I could in junction with others, taking an interest in the undertaking, attend any periodical examinations.

16. Should the Government think it expedient to make the attempt here in the manner I have suggested, I would endeavour to find persons qualified or willing to qualify themselves as schoolmasters and otherwise

I should consider it a pleasing duty to afford any assistance in my power in the formation of any establishments and in further promoting the object in the manner most likely to ensure its success. I should be wrong however to conclude the subject, without fully explaining that the difficulties to encounter, the prejudices to overcome, are considerable—such as, I must candidly state preclude the indulgence of any sanguine expectation, of rapid, perhaps even for some time perceptible, success attending any measures Government could adopt.

SURAT

Court of udalut

30th September 1824.

I have the honor to be

Sir,

Your most obedient humble servant,

(Sd.) HENDERSON.

Judge

3. Extract from Bombay Secretariat G. D. Volume No. 92 of 1825 pages 219-227.

Letter No. 6, dated the 17th July 1824, from the Collector and Magistrate at Broach, Submitting report relative to the education of the natives.

No. 6 of 1824, General Department.

To

JAMES FARISH ESQUIRE, Secretary to Government, BOMBAY.

Sir,

1. I have the honor to acknowledge the receipt of the Circular instructions of Government bearing date the 10th of March last, and to submit such information on the very important subject to which they relate as I am at present able to afford.

2nd. *Schools in the five cusbahs.* The number of Cusbahs or Townships in this Zillah is five, namely Unklesur, Hansot, Jumboosur, Ahmode and Dehej and there are in them altogether thirteen schools as follows :—

at Unklesur	...	3	at Ahmode	...	2
at Hansot	...	1	at Dehej	...	1
at Jumboosur	...	6			—
					13

The allowances to School Masters in the Cusbahs are paid by the Parents or friends of the scholars they are as follows :—

I. In the schools at Unklesur—

On a boy commencing his education two quarters of a rupee are given to the Teachers.

On a boy commencing to learn the formation of letters on a Thallee (which is a copper plate inverted for the purpose) one rupee is given to the Teacher.

The scholars besides these payments daily presents the Teacher with one quarter of 8 seer of grain.

When a boy becomes perfect in reading and writing and is dismissed by his Tutor, a present of from two to five rupees is made to the Tutor. But children being the offspring of priests are exempt from payment.

II. In the schools at Hansot—

The rules are nearly the same as at Unklesur ; only, that the allowances to the Teachers are smaller.

III. In the schools at Jamboosur—

A different practise prevails ; fixed allowances being received as follows :—

The Payments yearly to Undaroo Kirparam for his school are...	Rs.	75
" " Doolabram " "	"	50
" " Bechur " "	"	35
" " Ghella " "	"	40
" " Hurjeeewan " "	"	40
" " Luckhmeeram " "	"	30
		Rs. 270

IV. In the schools at Ahmed.

The practise is the same generally as at Unklesur and at Hansot.

V. In the school at Dehej :—

The system is the same as in-other Casbehs.

In regard to village schools I have the honor to state that there are altogether eighty five in the Zillah which is composed of three hundred and nintey one villages the Schools thus bearing a Proportion of about one to four villages—they are distributed as follows :—

In the villages of the Broach Purgunneh	...	52
" " Unklesur	...	9
" " Hansot	...	7
" " Jamboosur	...	9
" " Ahmod	...	6
" " Dehej	...	2

3rd. *Village Schools.* The allowances of School Masters in the village schools are paid by the Parents or friends of the Children in the same manner as in the Cusbehs.

- I. These schools in the Broach Purgunnah are established in the undermentioned villages—

Bhersum, Derol, Manoover, Dydra, Koorla, Rahar, Shuckpoor, Welayut, Wurdulla, Towru, Turalsa, Jharesur, Chawui, Russoolpoor, Kawetha, Kasud, Huldurwa, Uldur, Karela, Kelode, Kesloo, Purkhete, Pudureeya, Parkhete, Peepuleeya, Parhute, Eckhur, Kishnar, Kunera, Seetpone, Tunkareeya, Chucklad, Dora, Dunda, Surbhone, Jhangar, Samulode, Shahabad, Dubhallee, Sookuldeeruth, Neckora, Umlesur, Barbhoot, Kassooare, Nandera, Ruheeyad, Puckhajun, Wuheal, Seekha, Summe Sutipal, Wagra, Sootrel, Kurodra, Eksal.

In the Broach Purganneh the schools are regulated as follows—

On a boy beginning his scholastic course he presents to his Teacher, from one quarter to two quarters of a rupee according to the circumstances of his family.

Afterwards, he daily gives one quarter of a seer of grain to his Teacher.

Besides which, supposing the number of Pupils amounts to fifty, a Present consisting of two seers of grain and the weight of four Copper Pice in Ghee is given every fiftyeth day by each Pupil in rotation to the Teacher. But the amount and value of this donation never varies whether the number of Pupils be more or less.

When a boy begins to learn writing he presents to his Tutor with one half or one quarter of a rupee.

Lastly, when a boy has completed his course of writing and reading a Present is made to the Tutor varying from one rupee to five.

In small villages twenty rupees is the lowest yearly payment to a School Master and in villages of the First Class as much as fifty rupees is paid.

Learning is only pursued in the villages during the prevalence of the rains.

- II. The nine village Schools in Purgunnah of Unklesur are established in the following villages.

Deewa, Shingpoor, Oomurwara, Sujode, Undara, Bholao, Puno-lee, Mandwa, Boozruz, Susodura.

- III. The seven Schools in the Purgunneh of Hansot are established in the following villages—

Kuttpoor, Balota, Wumlesur, Soonewkulla, Asta, Elao, Wuzwan.

- IV. The nine village Schools in the Purgunneh of Jumboosur are specified in the following statement shewing also the yearly allowances of the Masters—

1 School at Bhoodur	Rs. 25	1 School at Nohumdna	Rs. 50
1 „ Kulmar	„ 15	1 „ Gujeree	„ 50
1 „ Veruteh	„ 25	1 „ Junotram	„ 39
1 „ Malpoor	„ 10	1 „ Kawee	„ 25
1 „ Wurdullah	„ 15		—
			Rs. 245

V. The Six Village Schools in the Purgunnah of Ahmode are established in the following villages—

1 School at Boaa	Rs. ...	1 School at Kerwara	Rs. ...
1 „ Matier	„ ...	1 „ Kolowna	„ ...
1 „ Tunkareeya	„ ...	1 „ Muchersah	„ ...

VI. The two village Schools in the Purgunnah of Dehej are as follows—

1 School at Umbhetta	...
1 School at Soowa	...

4th. Having given the above particulars, it remains for me to answer the queries which your letter contains, and I am inclined to think that Provision might certainly be made for the establishment of Schools and School Masters in villages where neither at present exist. This however must be the work of time, and the People must be under all circumstances encouraged and improved by every Possible means to render them able to meet the object.

5th. Where allowances however, assigned to Teachers from the revenues, I doubt how far the application of the money to the object contemplated could be secured : and I would not recommend any increase to the School Master's Pay which I consider sufficient as it is.

6th. Wurshasuns and Enams ought not in my opinion be taxed ; because their tenure is essentially at variance with taxation.

7th. Should the religious allowances be divested in any way to the purpose mentioned ? I am led to believe, that the impression on the minds of the People would defeat the precaution suggested in the 2nd paragraph of your letter before me.

8th. The question in respect of the result which might be elicited from the general introduction of writing among the Public Servants is so entirely novel to my mind and involves so many weighty considerations that I am at a loss to give any thing like a consistent reply to it. I am in hopes therefore that Government will excuse my entering further upon just now.

9th. In furtherence of the wishes of the Honorable the Governor in Council I have endeavoured to obtain some information of the number of scholars taught at each school, but this is not to be relied on, indeed it varies so much from time to time, and is regulated by so many incidental circumstances—that it cannot well be computed in a satisfactory

manner. As far however, as I can learn, the children mostly of the richer and more substantial tenants are those whose education is alluded to : I do not however collect that their ordinary acquirements go beyond reading, writing and accounts.

10th. As however the great body of the People here is agricultural further knowledge appears unnecessary although I must state, that individuals do acquire even in this body a degree of information which is really surprising and which fits them for many purposes of general use which could not at first be expected from their education.

11th. It does not appear to me that the situation of Village School Masters is any where hereditary ; but it generally devolves on Bhramans who seem on the whole rather adapted for the office the functions of which they perform apparently in a very satisfactory manner.

12th. I am not at present prepared to offer any plan calculated to carry into effect the desirable end pointed out in your letter : but of Schools similar to those at the Presidency could be established here and superintended in the same manner by European Gentlemen in rotation I think much benefit would be the consequence.

13th. I have the honor to state that in framing this report, I have confined myself entirely to matters within my own Jurisdiction and that consequently no portion of this address embraces any thing connected with the Town and suburbs of Broach.

Broach
Collector's Office,
17th July 1824.

I have etc.,
(Sd.)
Officiating Collector.

4. Extract from Bombay Secretariat G. D. Volume No. 62 of 1824 pages 231-235.

No. 3 of 1824 General Department

To

JAMES FARISH ESQUIRE, Secretary to Government, BOMBAY.

Sir,

I have the honour to submit the following answers to the Queries circulated in your Letter under date the 16th August.

1st. The number of Schools at the Sudur Station are sixteen.

2nd. There are no allowances whatever set apart for the support of Schools :—the Schoolmaster merely receives daily a small quantity of Grain from his pupils, and perhaps a few pice in the course of the month ; the Parents of those in better circumstances also occasionally present

the Schoolmaster with the trifling sum of half a Rupee or a Rupee at the different stages of advancement made by the child; the income of a schoolmaster never averages more than from three to five Rupees Monthly, and owing to the source from which it is derived is altogether precarious and not easily estimated.

3rd. The number of Schools in the Town cannot I fear be increased unless some public allowance is granted by Government for their support; the emoluments are so trifling and uncertain that they hold out no inducement for the formation of new Schools.

4th. Periodical Examinations of the scholars appear the only check over the conduct of the Master; the Native Law Officers of the Zillah Court and other respectable natives might be formed into a Committee for the purpose under the superintendence of the European Officers of Government; a small salary from ten to twenty Rupees will I think insure the services of respectable Teachers.

5th. I do not apprehend any inconvenience from a rule prohibiting the employment of Natives in the Public service who are unable to read or write provided the Schools now in existence are placed on a more efficient establishment and sufficient time allowed previous to the rule being carried into effect.

6th. The number of boys at present receiving education amount to about 373 and each school on an average receives about twenty five children; the learning taught at these Seminaries is nothing more than an elementary knowledge of a spelling-writing and cyphering; the Schools are open to all classes of the community and those who have the means generally send their children; there are instances among the lower orders of some of their number being able to read and write; the Schools strictly speaking are confined to the education of boys.

7th. Brahmuns from their general knowledge and habits are I am of opinion the most fit persons for the situation of schoolmasters and many I think will be met with capable of conducting the duties of a school and since the Goojuratee has become the language in common use for the transaction of Public Business the children of Mohummudans also attend the Hindoo Seminaries: Andaroos among the Parsees are also competent as Teachers; the situation of schoolmasters is not I believe in any instance hereditary although like other profession it may often be found to run in families.

The only mode of improving the Native system of education appears to me to introduce as assistants into the Schools persons who have been brought up under the society at Bombay and by offering rewards for high proficiency and holding out the prospect of employment in the Public Service; several of the tracts published in the Native languages might be used in the Schools with advantage.

Broach
Court of Udalut
2nd November 1824

I have the honour to be
Sir,
Your most obedient humble servant.

.....

**5. Extract from Bombay Secretariat G. D. Volume 92 of
1825 pages 163-77.**

Letter from the Collector of Kaira, submitting report relative to the
Education of the Natives in his District.

General Department No. 7 of 1824.

To

JAMES FARISH, ESQUIRE, Secretary to Government, Bombay.

Sir,

I. I have the honor to acknowledge the receipt of your letter to Mr. Mills's address, of the 10th of last March, requiring replies to queries on the subject of schools.

2. Your second call under date the 9th ultimo, induces me to delay no longer in replying to this reference tho' there are some points on which local information has not yet been received from the districts.

Query 1—What is the number of Village Schools in your Zillah.

Answer—There are 139 Schools in this Zillah.

Query 2—What proportion does the number of Schools bear to the number of Villages.

Answer—In the proportion of 1 to 4 $\frac{1}{6}$.

Query 3—What allowances are granted to the School masters and from what source.

Answer—The boys he teaches daily present him with a handful of grain, (moottee) seldom exceeding quarter of a seer, at the Evening's lesson, and when they finally leave the school, they make him a present of two or three Rupees. Boys of respectable families, also sometimes give him half a Rupee on first entering the School, and on days of ceremony send him a meal of grain Ghee etc. The Boys often beg something for their Master from strangers of rank visiting the Village, but these sources of emolument, with the exception of the two first, are very trifling, and the whole seldom amount to more than a mere subsistence. The School Master's receipts in this part of Gozerat may be estimated nearly as follows.

In large Schools such as are established in the principal Towns, and Cusbas where the number of scholars is about 100—Rs. 150 per annum.

In the Schools of large Villages, Where about 40, or 50 Boys attend—Rs. 75 per annum.

In small Village Schools—Rs. 40 per annum.

Query 4—Could similar provision be made for School Masters in Villages now without Schools.

Answer—No provision of this kind could be made, as it is of a private nature, derived from sources with which we could not authoritatively interfere.

Query 5—If small salaries for teachers were allowed to be deducted from the revenue of Villages, where they were required to be inserted among the Village expenses, could effectual means be employed to secure the appropriation of them, and the efficiency of the Schools, what do you consider a sufficient allowance in your Zillah in addition to the amount which the Masters would earn by teaching.

Answer—I think an arrangement of this kind required, there is a want of respectability, and regularity in the present constitution of the schools, which it is very desirable should be remedied, and with this view, I have drawn out some propositions, which are herewith annexed.

Query 6—Sirkar Wurshasuns Enams and other Sanads and allowances are often granted unconditionally to persons claiming them on doubtful titles in such cases the grantee might be obliged to submit to a small annual payment towards a fund for maintaining schools what annual amount do you estimate could be obtained in your district from such sources ?

Answer—I can discover no Enam, lands, or allowances in the district, which could with propriety be appropriated to this purpose. There are two or three villages in the Western and Eastern Zillahs given in Enam to certain deities, the produce of which is under the charge of the Collector, and appropriated in repairing Temples, and feeding pilgrims, and beggars of religious orders, who daily crowd to them. Schools might be established out of the proceeds of these villages, without occasioning discontent, as no one has any particular claim to the charity. It would however be putting the allowance to a new use, and as it could only be done in a few places, I think it would be preferable not to introduce the change.

Query 7—Are there any religious allowances in your district which altho' it would be impolitic to resume them, might by proper management be diverted to this purpose, if so, state them.

Answer—This question is answered by the preceding reply.

Query 8—Lands and allowances are often held on condition of performing religious, or other services would it be advisable to exact a payment in commutation of those Services for this purpose, and if so what amount annually do your estimate might be obtained.

Answer—The nature of the tenures in this part of the Country would not admit of any measure of this Kind. If however I receive information leading to a contrary opinion I shall report accordingly.

Query 10—Do you apprehend any inconvenience from rule that after a certain number of years' notice no public Servant of any rank whatever shall be entertained unless able to read and write his own language.

Answer—This would be considered a novel measure, but with limitations might be an advantageous one. Peons and Sebundies ought not I think to be included; natives view the future, with such indifference, that the prospect would in all probability make little impression on their minds. While on the other hand, we might find a positive rule of this kind very inconvenient on those frequent occasions when we require the immediate services of a body of Peons, or other armed men. The classes best adapted for this purpose are scarcely ever educated, and with respect to them the proposed measure would, I apprehend operate but partially, while it might restrict our service to persons much less fit for active duty. I would suggest however that no peon or other person be promoted to the rank of Jematdar, or Havildar "unless able to read and write his own language." Servants of this class are often placed in charge of small works, and public property, such as hay, wood, etc. and the duty would be better discharged, if they had a knowledge of reading, and accounts.

3. The manner in which the Schools are conducted at present is loose, and badly regulated; and there can be no doubt good effects would arise from our superintendence, and encouragement. Little more perhaps should be done at present, as any considerable change might create impressions, that would defeat our plans, and prevent future improvement.

4. Few of the School Masters (Pundits) are men either of respectability, or good education, indeed I have observed they are generally the contrary, and from a judicious selection of teachers, much benefit might be expected.

5. There are seldom more than 100 Boys taught in each School, and the number is generally much less, this however altogether depends on the size of the Village. All casts but the lowest, attend the School promiscuously.

6. The cultivators attach considerable importance to education, and many Pateedars and respectable Coonbees are well versed in reading, and accounts, which gives them weight in their Village, and many avail themselves of their knowledge by carrying on trading transactions, simultaneously with agricultural pursuits. Some of them understand business so well, as to be the bankers of the surrounding community.

7. With the exception of Coonbees, few but Brahmins, and the trading Classes are educated; and of the Children of a village two thirds, on an average, are not sent to School. Few Rajpoots, and scarcely any Coolees attend. Their ignorance is proverbial, but I am not aware, that they have any prejudices regarding education, which time and encouragement might not overcome.

8. A knowledge of reading writing, and accounts in Guzerattee language is all that is taught at the Schools, and to these the attainments of the Masters, are generally confined.

9. The office of Village School Master does not appear to belong to any particular class, or member of the village community. The School Master indeed is often a stranger generally of the Brahmin, and Banian, Casts. I have no doubt, but qualified teachers would be easily found in the district, and if the office was patronized, and well remunerated, that respectable candidates would never be wanting to fill it.

Plan for establishing Schools.

1st. That Schools be established in each Village, where the number of houses exceed 400.

2nd. Where the Villages are small that one School be allowed to two or three, according to local circumstances.

3rd. That a Master be appointed to each School, and receive a fixed pay from Government, besides the allowances he might receive from the Boys.

4th. That School Masters be classed, and remunerated as follows.

1st Class—12 Rupees per month.

2nd Class—8 Rupees per month.

3rd Class—7 Rupees per month.

5th. That Masters of the 1st Class be appointed to all Cusbas, Towns, or Villages where the number of houses exceed 600, if necessary two Masters, to one place.

6th. That Masters of the second class be appointed to all Villages, or circle of villages, where the aggregate number of houses are between 250, and 600.

7th. The Masters of the 3rd class be appointed to Villages, or circle of Villages, the aggregate number of houses not exceeding 250.

8th. That the pay of the School Masters form a deduction from the Revenue of the village, and brought on the Tellaitees accounts, as an item of 'Gaum Kurtch.'

9th. That they be appointed by the Zillah Magistrate and their qualifications ascertained by a Committee of respectable natives, the Shastree of the Court presiding.

10th. That a Sunnud be presented them bearing the seal, and signature of the Zillah Magistrate.

11th. That the Schools be erected on the plan of a broad shed at the public expence, in all Cusbas, and also in large Villages when there is no accommodation fit for the purpose. That annual examinations of the Boys take place at the Jumwabundy Settlements, and that the Magistrate himself be present at as many of them as possible. The Komashdars and the Civil Ameens should be required, and the principal inhabitants invited, to attend.

12th. In Schools where the number of Boys is 100 and upwards that 5 prizes of Turbans of the value of 9, 8, 7, 6 and 5 Rupees be presented (as often as possible from the hands of the Magistrate) to the 5 best Scholars.

13th. That three prizes of Turbans of the value 7, 6, 5 Rupees be presented to the three best Scholars where their total number is between 50 and 100, where it is less than 50 that two prizes of 5 and 4 Rupees be given.

10. A simple plan of this kind would be easily introduced, and superintended, and might be improved upon, according to future experience.

11. The remuneration proposed for the School Masters may appear small, but with the customary allowances from the Boys, would I believe, be sufficient to make the office respectable. Boys unable to pay should be allowed to attend the School 'gratis.'

12. Unless School Masters were in part directly paid by Government, I fear no encrease of the Schools or improvement in their management would take place. While that measure of itself, might be expected to have a considerable effect, and would not be attended with much expence.

13. Tho' the plan of granting premiums may not excite the emulation it does in Europe; I am of opinion it would have an encouraging effect. I judge in some degree from experience. While in the Purgunahs, I have sent for the best Scholars from the Village School, and had them to read, and count before me, dismissing them with a present of sweetmeats. The distinction seemed to please them, and I understand was thought, and talked of a good deal by the Boys.

14. When a regular plan for the establishment of Schools is determined upon, I would recommend that in every district Cutcherry, there be four or five situations with small allowances say 6 or 7, each per month, to which the best Scholars of the district on their leaving the School should be appointed. The hope being selected would excite, a spirit for learning, and as the same Boys might afterwards be chosen to fill superior situations, we would have an opportunity of knowing something of their character, before it would be necessary to give them offices of trust, and some of the risks now often necessarily incurred from employing persons with whose character we have no previous acquaintance would be avoided. In the district Cutcherries of both these Zillahs a few Boys (selected as they would be on account of their attainments) would be very useful assistants to the Komashdars in copying the numerous statements and letters, that are daily required, and in the vacancies that occur among Tellaitees, Carcoons etc. there would be many opportunities of promoting them.

15. Some general instructions might be given the Masters as to the hours of attendance, and the discipline they were to exercise; but to

give the children a good knowledge of reading, writing, and accounts would be their principal occupation, and of these they should of course have a thorough knowledge.

16. A few printed Books containing easy Stories, such as the simple history of a good man (without reference to any particular religion) who had succeeded in life, might be furnished from the Presidency, and distributed among the Schools.

Kaira
Collr's Office
27th July 1824.

I have etc.,
(Sd.) THO. WILLIAM,
S.O.
Acting Collector.

6. Extract from Bombay Secretariat G. D. Volume 92 of 1825 pages 179-186.

Letter No. 1, dated the 27th September 1824, from the Judge at kaira, submitting report relative to the Education of the Natives.

No. 1 of 1824 General Department.

To

JAMES FARISH, ESQUIRE, Secretary to Government, BOMBAY.

Sir,

I have the honour to transmit replies to the queries accompanying your letter of the 16th ultimo.

What is the number of Schools at your Sudder Station ? Two.

What allowances are granted to the School Masters, and from what Source ? They receive generally 7 seers of Grain monthly from, the parent of each Boy, and 5 Rupees in cash when he is withdrawn from school.

Could similar provision be made for School Master in other parts of the Town now without Schools ? Yes.

If small salaries for Teachers were allowed, could effectual means be employed to secure the appropriation of them and the efficiency of the Schools, what do you consider a sufficient allowance in addition to the amount which the Masters would earn by teaching ? Yes. A monthly stipend of 15 Rupees to the Head Master, and an allowance of 3 Rupees each to a certain number of assistants according to the size of the school, would I imagine be ample.

Do you apprehend any inconvenience from a rule, that after a certain number of years notice, no public servant of any rank whatever shall be entertained unless able to read, and write his own language ? I conceive it would be difficult to fill the situations of Peons, etc. with persons possessed of the qualifications herein specified ; in as far as regards other description of public servants I conceive of inconvenience would be experienced. Jemadars & Havaldars of Peons should be able to read &

write, without which they should be considered unqualified, & in same way preference should be given in filling up Naique vacancies to those possessing the above qualifications.

Of the two Schools at this station, one has on an average 150, the other 80, Scholars, whose education never extends beyond the first rudiments of reading & writing. The Children of Mussulmen and Hindoos, rich and poor, attend indiscriminately, as well, those whose calling requires a knowledge of reading and writing, as those who do not. Arithmetic does not form at School, a part of the education of a child, those whose future professions may require it, pick it up from the Shroffs, Banians etc.

The office of Schoolmaster (always a Brahmin) is not hereditary, & by rendering the situations more respectable, by encreasing the allowances, & taking them in some degree under the patronage of Government, qualified persons would I conceive be found to fill them at the rates I have already specified.

Adalut Eastern,
Zillah North of the Muhee,
27th Septr. 1824.

(Sd.) J. D. DeVITRE,
Cl. Judge.

7. Extract from Bombay Secretariat G. D. Volume 92 of 1825 pages 93-100

Letter from the Collector at Ahmedabad, No. 3, dated the 20th September 1824, submitting his report relative to the education of the natives in his district.

No. 3 of 1824. General Department.

To

JAMES FARISH, ESQR. Secretary to Government, Bombay.

Sir,

I have the honor to reply to your reference of the 10th March last, respecting the practicability of encreasing the number of Village Schools, within this Collectorate.

2nd. The Ahmedabad Collectorate is composed of 928 Villages, of which number not more than 49 have schools; the number of scholars at present at these schools amounts to 2,673. For a more particular account of these schools and the perquisites of the School Masters I beg to refer you to statements Nos. 1 & 2 of the accompaniments to this report.

3rd. No. 1 exhibits the number of Villages in each Purgunnah in which there are schools, also the number of schools in each Village, and the number and Cast of Scholars taught at each during the last year.

4th. No. 2 is a statement of the names of the Villages in which there are schools, and the daily, monthly and annual emoluments, and perquisites of the School Masters.

5th. The manner and remunerating the Teachers is exceedingly various, and almost every village has a mode peculiar to itself; the more general one, however, appears to be, a daily allowance of flour, about, an eight of a seer, or a handful, from each boy, and a small sum of money from 1 to 5 Rupees upon his leaving school. It is also usual in most schools for the parents of the boy to pay a small sum, in general about a Rupee and a half, on their son being perfect in the first 15 Lessons; upon his acquiring a perfect knowledge of the Alphabet, a similar sum is paid, as also when he is able to write to cast up accounts and to draw out Bills of exchange.

6th. A Boy, whose education it is not intended should be very extensive, seldom remains at school longer than a year or a year and a half, but those, who are designed to receive a more liberal education attend the school for about three years.

7th. In the Purgunnahs of Dholka, Dhundooka and a few villages in the Duskrohie Purgunnah, the Sons of Brahmins are taught gratis: At some Schools the sons of Vanees are required to pay more than any other cast, but this custom is not general.

8th. Where the situation is hereditary the School Masters are Brahmins, but it does not appear where the office is temporary that other casts are excluded from officiating as such.

-9th. A School Master is invariably invited to all great dinners in his own cast, and besides his fixed and established emoluments, he generally receives considerable presents at the Dusserah, Dewalley and other great days, from the wealthy inhabitants of his Village. It is usual when a Marriage procession passes by a School, to make a small present in money to the School Master, and to obtain a holiday for the boys. Patteedars upon the marriage of their sons sometimes make a trifling present to the School Master of the Village.

10. In large schools the schoolmaster is frequently assisted in his professional duties by one or more of his relation to whom he assigns a certain portion of the emoluments of the School. Head boys are sometimes employed in instructing the junior classes and during the time they are thus employed they are not required to pay any thing for their own instruction.

11th. No. 3 will explain the various branches of knowledge that may be acquired at the best schools.

12. I have prepared a list No. 4 of the Villages in which I would propose that schools be established. They amount altogether to 90, and it is supposed that not less than 1,138 boys would immediately attend them.

13th. To raise the great mass of the inhabitants, the cultivating class, from that deplorable state of ignorance in which they have long remained is an object highly worthy of the consideration of a benevolent

Government. The most direct means of effecting so very desirable an object is certainly by increasing the number of schools, but I think they ought to be so regulated that the charges for teaching should be so moderate that the poorest Koonbee might have it in his power to send his children to school, without occasioning him any very sensible inconvenience. The happiest effects would no doubt result from the measure, and the Koonbees would gradually throw off that the blind dependance which they now invariably place of the Wanees or Sowkars of their Village who never fail to extort the last reas from the bigotted victim, leaving him just barely sufficient, after paying his rent to Government, to support himself and family. I am afraid any endeavours to excite amongst the higher orders of the community a taste for literature would be attended with but little success, for few natives appear to me to have any desire to extend their knowledge beyond what is absolutely necessary to enable them to transact the common business of the day.

14th. Should Government determine on encreasing the number of schools, I fancy there would be no difficulty in finding persons qualified to undertake the office of schoolmaster, but I am not aware that there are any other sources from which they could be remunerated, in addition to what they might earn by teaching, except by the grant of from 10 to 20 Beegas of ground according to the size of the village, or by a small Monthly allowance of about 5 or 8 Rupees from the Jumma of the Village.

15th. In addition to the allowance from Government the Schoolmaster might be allowed to receive from every scholar Brahmins not excepted, a small sum, say 50 reas on his being perfect in each lesson. The sons of Wanees, who are in general opulent and well able to afford to educate their own children, might be required to pay an additional sum of three or four Rupees on their leaving school.

16th. I cannot ascertain that there are any Schools in the Mehwassee Villages the few wanees who reside at some of them either instruct their children themselves or else send them to a relation at another Village where they are put to school.

17th. If a rule were to be established that, after a certain time in person should be entertained in any of the Public Offices who was unable to read and write his own language, I fear considerable difficulty would be experienced for a considerable time at least in finding persons so qualified to be employed as peons. I would rather confine the restriction to promotions, and to declare that no public servant should be promoted to any higher situation than Peon who was unable to read and write his own language.

Ahmedabad,
Collector's Office
20th September 1824.

I have etc.,
(Sd.) A. CRAWFORD,
Collector.

**8. Extract from Bombay Secretariat G. D. Volume No. 92
of 1825 pages 104-5.**

Appendix No. 1

Statement of the number of villages in the Ahmedabad Collectorate
in which there are Schools and the number and caste of the Scholars
at each school.

Pergunnahs	Goga	Duskrobie	Purantolij	Veerungam	Dundooka	Dholka	City of Ahmedabad	
Villages	141	143	163	140	178	163	...	928
Villages in which there are Schools	7	14	4	6	5	13	...	49
Schools	13	15	5	7	7	16	21	84
Scholars	157	257	293	185	161	282	1,333	2,973
Nagar Brahmins	...	...	...	...	2	...	...	2
Brahmins	...	53	45	32	16	18	244	408
Wanees	...	76	206	89	82	125	502	1,080
Koonbees	...	95	14	28	2	101	284	524
Kachees	...	...	...	...	...	24	37	61
Rajpoots	...	5	...	6	...	4	7	22
Bhowsees	...	8	7	4	12	...	54	85
Durjees	...	...	...	...	2	...	2	4
Gosseins	...	1	...	4	1	3	...	9
Kunsars	...	...	...	...	5	...	21	26
Marwaries	...	1	...	5	2	...	43	51
Mochees	...	...	...	1	2	...	...	3
Sonees	...	2	2	3	4	...	18	29
Moosulman	...	3	13	2	5	7	34	64
Woras	...	2	9	...	9	...	...	20
Katrees	...	...	...	1	3	...	46	50
Kojas	...	...	...	...	4	...	...	4
Luwhanas	...	1	...	6	10	...	8	25
Takoredas	...	4	2	3	...	...	1	10
Bhats	...	1	...	1	...	...	6	8
Sootars	...	3	...	...	...	...	10	13
Koombhars	...	2	...	...	...	...	16	18

Signed. A. CRAWFORD, Collector.

9. Extract from Bombay Secretariat G. D. Volume 92 of 1825 pages 106-8.

Appendix No. 2

Statement of the Number of Schools in each Purgunna in the Ahmedabad Collectorate and the various allowances and emoluments to the School Masters.

No. of Villages	Purgunna—Duskrhie	No. of Schools	Office of teacher hereditary	Daily allowance in grain to the teacher for each day	Dinner provided daily one of the boys alternately	Allowance in grain paid monthly	Monthly charges for teaching payable in cash	Annual charges for teaching payable in cash	Upon leaving the School			Payable on the acquirement of the first 15 lessons	Payable on the acquirement of the Alphabet	Payable on the acquirement of a knowledge of Letters and Deeds	Total annual receipts	Remarks
									From the sons of Wanees	From the sons of other castes except Brahmins	Rs. q. rs.	Rs. q. rs.	Rs. q. rs.	Rs. q. rs.	Rs. q. rs.	
1	Cajindra	1	hered. *	h. of gr. †				2 0 0	at pleasure			1 0 0	1 0 0		51 0 0	
2	Vullad	1	do.	"					3 0 0	3 0 0		1 3 50			41 3 62	
3	Bareja	1	not do.	"		2									27 2 0	
4	Palree Kakuji	1	do.	"											13 2 0	
5	Nuroda	1	do.	"											60 0 0	
6	Odhow	1	do.	"					3 0 0	3 0 0		1 3 0	0 2 0	1 0 0	27 0 80	
7	Gamree	1	do.	"	1½ 2	1½			1 0 0	1 0 0		1 0 0	1 0 0	1 0 0	35 3 56	
8	Sirkeji	2	hered.	"	43				1 2 0	1 2 0		1 0 0	1 0 0		102 0 52	
9	Kunbha	1	do.	"					2 0 0	2 0 0					44 0 0	
10	Udaluj	1	not do.	not do		3		2 0 0				2 0 0			21 2 0	
11	Usalee	1	do.	"	1½ 2	1			1 0 0	1 0 0		1 3 0	1 2 0	2 0 0	37 0 0	
12	Vutooa	1	hered.	"		3						2 0 0	1 0 0		94 1 0	
13	Jaytalpoor	1	not do.	"	1½ 2							2 0 0	0 2 0		43 2 0	
14	Ranole	1	not do.	"											53 3 40	
		15													653 0 88	
1	Purgunna Dholka	1	n. heri.	"								1 0 0	1 0 0	1 0 0	31 2 64	
2	Rej-om	1	hered.	"	1 20				3 0 0	3 0 0					32 0 0	
3	Shullora	1	do.	"					3 0 0	3 0 0					10 0 0	
4	Gangud	1	not do.	"					3 0 0	3 0 0					10 0 0	
5	Julalpoor	1	hered.	"					3 0 0	3 0 0					8 0 0	
6	Bhayek	1	do.	"					3 0 0	3 0 0					8 0 0	
7	Vasu Chacheiwairee	1	not do.	"	1			0 0 06	3 0 0	3 0 0		1 0 0	1 0 0	1 0 0	40 1 50	

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*hered. = hereditary; not do. or n. heri. = not hereditary.

† h. of gr. = handful of grains.

Section II: Gujrat

Schools in the City of Ahmedabad

No. of Schools	Office of the Teachers	Daily allowance in grain to the teacher for each day	Dinner provided daily one of the boys alternately	Monthly charges for Teaching payable in cash	Entrance money	From the sons of Vanees	Upon leaving School	From the sons of other castes except Bramhins	Payable on acquisition of the alphabet	Presents from the City	Total annual receipts
	Hered.	H. of gr.	Seers	Pice	Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	148 0 98
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	84 1 38
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	217 0 34
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	162 0 69
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	120 3 75
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	81 1 0
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	163 2 88
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	41 2 25
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	98 3 9
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	81 1 0
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	57 2 15
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	130 2 89
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	41 2 25
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	122 1 94
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	73 2 5
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	88 3 90
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	81 1 0
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	81 1 0
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	120 3 75
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	52 3 58
1	do.	"	0	1	0 0 6	3 0 0	0 0 0	4 0 0	1 0 0	1 3 50	104 3 85
21											2,155 1 72

N.B.—Abbreviations used in: Hered. = Hereditary.

H. of gr. = Handful of grain.

(Sd.) A CRAWFORD.
Collector.

N.B. In addition to the allowances shown above, the following allowances were also recorded in the villages shown against them :—

1. *Allowance in grain paid annually* (Mds, Srs.) : Udaluj (0-12) ; Rajsom (1-20).
2. *Allowance in almonds paid monthly* : Kumbha (8) ; Cusba (8).
3. *Entrance Money* (R. q. r.) : Bareja (-1-) ; Iaytulpoor (-2-) ; Cusba (-1-) ; Oran (-1-) ; Hursole (-1-) ; Morassa (-1-).
4. *From the sons of Patidars upon their marriage* (Rs. q. rs.) : Kunbha (1-0-0) ; Cusba (1-0-0).
5. *From the sons of Ryots upon reaping of their grain* (Mds. seers) : Iaytulpoor (0-5).
6. *Pusaita or land granted by Patells* (Beega V) : Shullora (4-).
7. *Presents from the village* (Rs. q. reas) : Vullad (25-0-0).

10. Extract from Bombay Secretariat G. D. Volume 92 of 1825 pages 109-123.

Appendix No. 3

STATEMENT of the various branches of learning taught in the schools within the Ahmedabad Collectorate.

1st Ank or Lesson.

A scholar on entering the school commences to learn the numerical table from 1 to a 100.

2nd Ank or Lesson.

Once one is one. Twice one are two. Three times one are three, so on to ten times one ten.

Twice one are two. Twice two are four. Twice three are six, so on to twice ten are twenty.

Three times one are three. Three time two are six, so on to three times ten.

Four times one are four. Four time two are eight, so on to four times ten.

Five time one are five. Five times two are ten, so on to five times ten.

Six times one are six. Six times two are twelve, so on to six times ten.

Seven times one are seven. Seven times two are fourteen, so on to seven times ten.

Eight times one are eight. Eight times two are sixteen, so on to eight times ten.

Nine times one are nine. Nine times two are eighteen, so on to nine times ten.

Ten times one are ten. Ten times two are twenty, so on to ten times ten.

3rd Ank or Lesson.

Eleven times one are eleven. Eleven times two are twenty-two, so on to eleven times ten.

Twelve times one are twelve. Twelve times two are twenty-four, so on to twelve times ten.

Thirteen times one are thirteen. Thirteen times two are twenty-six, so on to thirteen times ten.

Fourteen times one are fourteen. Fourteen times two are twenty-eight, so on to fourteen times ten.

Fifteen times one are fifteen. Fifteen times two are thirty, so on to fifteen times ten.

Sixteen times one are sixteen. Sixteen times two are thirty-two, so on to sixteen times ten.

Seventeen times one are seventeen. Seventeen times two are thirty-four, so on to seventeen times ten.

Eighteen times one are eighteen. Eighteen times two are thirty-six, so on to eighteen times ten.

Nineteen times one are nineteen. Nineteen times two are thirty-eight, so on to nineteen times ten.

Twenty times one are twenty. Twenty times two are forty, so on to twenty times ten.

4th Ank or Lesson.

Twenty one times one are twenty one. Twenty one times two are forty two, so on to twenty one times ten.

Twenty two times one are twenty two. Twenty two times two are forty four, so on to twenty two times ten.

Twenty three times one are twenty three. Twenty three times two are forty six, so on to twenty three times ten.

Twenty four times one are twenty four. Twenty four times two are forty eight, so on to twenty four times ten.

Twenty five times one are twenty five. Twenty five times two are fifty, so on to twenty five times ten.

Twenty six times one are twenty six. Twenty six times two are fifty two, so on to twenty six times ten.

Twenty seven times one are twenty seven. Twenty seven times two are fifty four, so on to twenty seven times ten.

Twenty eight times one are twenty eight. Twenty eight times two are fifty six, so on to twenty eight times ten.

Twenty nine times one are twenty nine. Twenty nine times two are fifty eight, so on to twenty nine times ten.

Thirty times one are thirty. Thirty times two are sixty, so on to thirty times ten.

5th Ank or Lesson.

Thirty one times one are thirty one. Thirty one times two are sixty two, so on to thirty one times ten.

Thirty two times one are thirty two. Thirty two times two are sixty four, so on to thirty two times ten.

Thirty three times one are thirty three. Thirty three times two are sixty six, so on to thirty three times ten.

Thirty four times one are thirty four. Thirty four times two are sixty eight, so on to thirty four times ten.

Thirty five times one are thirty five. Thirty five times two are seventy, so on to thirty five times ten.

Thirty six times one are thirty six. Thirty six times two are seventy two, so on to thirty six times ten.

Thirty seven times one are thirty seven. Thirty seven times two are seventy four, so on to thirty seven times ten.

Thirty eight times one are thirty eight. Thirty eight times two are seventy six, so on to thirty eight times ten.

Thirty nine times one are thirty nine. Thirty nine times two are seventy eight, so on to thirty nine times ten.

Forty times one are forty. Forty times two are eighty, so on to forty times ten.

The scholar is now taught to write figures after which he resumes.

6th Ank or Lesson.

Once $1\frac{1}{4}$ are $1\frac{1}{4}$
 twice $1\frac{1}{4}$ are $2\frac{1}{2}$
 3 times $1\frac{1}{4}$ are $3\frac{3}{4}$
 so forth to 100 times $1\frac{1}{4}$ are 125.

7th Ank or Lesson.

Once $1\frac{1}{2}$ are $1\frac{1}{2}$
 twice $1\frac{1}{2}$ are 3
 thrice $1\frac{1}{2}$ are $4\frac{1}{2}$
 4 times $1\frac{1}{2}$ are 6 thus up to the 100 times
 $1\frac{1}{2}$ are 150.

8th Ank or Lesson.

Once $2\frac{1}{2}$ are $2\frac{1}{2}$
 twice $2\frac{1}{2}$ are 5
 thrice $2\frac{1}{2}$ are $7\frac{1}{2}$ so far up to 100 times
 $2\frac{1}{2}$ are 250.

9th Ank or Lesson.

Once $3\frac{1}{2}$ are $3\frac{1}{2}$
 twice $3\frac{1}{2}$ are 7
 3 times $3\frac{1}{2}$ are $10\frac{1}{2}$ so up to 100 times
 $3\frac{1}{2}$ are 350.

10th Ank or Lesson.

11 times 11 are 121.
 11 times 12 are 132 so forth to 11 times
 20 are 220.
 12 times 11 are 132. 12 times 12 are 144
 12 times 13 are 156 so forth to 12 times
 20 are 240.
 13 times 11 are 143 so forth to 13 times
 20 are 260.
 14 times 11 are 154 so forth to 14 times
 20 are 280.
 15 times 11 are 165 so forth to 15 times
 20 are 300.
 16 times 11 are 176 so forth to 16 times
 20 are 320.
 17 times 11 are 187 so forth to 17 times
 20 are 340.
 18 times 11 are 198 so forth to 18 times
 20 are 360.
 19 times 11 are 209 so forth to 19 times
 20 are 380.
 20 times 11 are 220 so forth to 20 times
 20 are 400.

11th Ank or Lesson.

Twice two are 4.
 three times 3 are 9.
 Four times 4 are 16
 Five times five are 25 so forth to 100
 times 100 are 10,000.

12th Ank or Lesson.

Once $\frac{1}{4}$ are $\frac{1}{4}$
 twice $\frac{1}{4}$ are $\frac{1}{2}$
 3 times $\frac{1}{4}$ are $\frac{3}{4}$
 4 times $\frac{1}{4}$ is 1, so forth to 100 times $\frac{1}{4}$
 are 25.

13th Ank or Lesson.

Once $\frac{1}{2}$ is $\frac{1}{2}$
 twice $\frac{1}{2}$ is 1
 3 times $\frac{1}{2}$ are $1\frac{1}{2}$ so on to 100 times $\frac{1}{2}$
 are 50.

14th Ank or Lesson.

Once $\frac{3}{4}$ is $\frac{3}{4}$
 twice $\frac{3}{4}$ is $1\frac{1}{2}$
 3 times $\frac{3}{4}$ are $2\frac{1}{4}$ so forth to 100 times $\frac{3}{4}$
 are 75.

15th Ank or Lesson.

Addition of whole number
 Addition of quarters.

The Scholar being found to be perfect
 in the above 15 lessons is taught the
 alphabet and also to read and write.
 After which he proceeds to learn the
 different tables of weights and measures.

$7\frac{1}{2}$ days make $\frac{1}{4}$ month.
 15 days make $\frac{1}{2}$ month.
 $22\frac{1}{2}$ days make $\frac{3}{4}$ month.
 30 days make 1 month.
 $37\frac{1}{2}$ days make $1\frac{1}{4}$ month.

Weights and Measures.

10 seers make $\frac{1}{4}$ maund
 20 seers make $\frac{1}{2}$ maund
 30 seers make $\frac{3}{4}$ maund
 40 seers make 1 maund and so forth.

1 Corge contains 20 pieces
 $\frac{1}{2}$ Corge contains 15 pieces
 $\frac{1}{3}$ Corge contains 10 pieces
 $\frac{1}{4}$ Corge contains 5 pieces.

1 Guz contains 24 Tussoo
 $\frac{2}{3}$ Guz contains 18 Tussoo
 $\frac{1}{2}$ Guz contains 12 Tussoo
 $\frac{1}{4}$ Guz contains 6 Tussoo.

1 Rupee contains 16 annas
 $\frac{3}{4}$ Rupees contains 12 annas.
 $\frac{1}{2}$ Rupee contains 8 annas
 $\frac{1}{4}$ Rupee contains 4 annas
 4 Buddams make $\frac{1}{4}$ Doera & so forth.

1 Memoody contains 40 Doeras Decimal
 $\frac{3}{4}$ Memoody contains 30 Doeras Decimal
 $\frac{1}{2}$ Memoody contains 20 Doeras Decimal
 $\frac{1}{4}$ Memoody contains 10 Doeras Decimal
 1 Rupee contains 100 Doeras Decimal
 $\frac{3}{4}$ Rupee contains 75 Doeras Decimal
 $\frac{1}{2}$ Rupee contains 50 Doeras Decimal
 $\frac{1}{4}$ Rupee contains 25 Doeras Decimal

Troy weight or Emny Dhat.

1 Tola contains 2 Gudeyannas
 1 Tola contains 12 Masas
 1 Masa contains 8 Ruttees
 1 Ruttee contains 12 Sersow (suds)
 1 Ruttee contains 24 Till-Jengely seeds
 1 Gudiana contains 16 Valls
 $\frac{3}{4}$ Gudiana contains 12 Valls
 $\frac{1}{2}$ Gudiana contains 8 Valls
 $\frac{1}{4}$ Gudiana contains 4 Valls
 1 Vall contains 3 Ruttees
 1 Ruttee contains 6 Chokha—Grains
 $\frac{1}{4}$ Rams $1\frac{1}{2}$ doera or 1 Budam (Current almond)
 $\frac{1}{2}$ Rams 3 doera or 2 Budams
 $\frac{3}{4}$ Rams $4\frac{1}{2}$ doera or 3 Budams
 1 Rams 6 doera

Land measure.

1 Beega contains 20 Veessa
 $\frac{3}{4}$ Beega contains 15 Veessa
 $\frac{1}{2}$ Beega contains 10 Veessa

$\frac{1}{4}$ Beega contains 5 Veessa
 1 Veessa contains 20 Visvassy
 1 Visvassy contains 16 annas.

1 Rupee contains 20 Tucka
 $\frac{3}{4}$ Rupee contains 15 Tucka
 $\frac{1}{2}$ Rupee contains 10 Tucka
 $\frac{1}{4}$ Rupee contains 5 Tucka

2 Budams make 1 Dhat
 4 Budams make 2 Dhat
 6 Budams make 3 Dhat
 8 Budams make 4 Dhat
 10 Budams make 5 Dhat so forth to 12 Budams.

3 figures are in	100	hundred
4 figures in a	1,000	thousand
5 " "	10,000	ten thousand
6 " "	1,00,000	Lac
7 " "	10,00,000	Ten lac
8 " "	1,00,00,000	Creore
9 " "	10,00,00,000	Ten creore
10 " "	1,00,00,00,000	one Ubey
11 " "	10	Ubey
12 " " a		Kheran
13 " "	10	Kheran
14 " " a		Pudum
15 " "	10	Pudums
16 " " a		Schuck
17 " "	10	Schucks
18 " " a		Sumoodee
19 " "	10	Sumoodees
20 " " a		Dhey
21 " "	10	Dheys
22 " " a		Lilum
23 " "	10	Lilums
24 " " a		Ethum
25 " "	10	Ethums
26 " " a		Parum
27 " "	10	Parums
28 " " a		Sunkhia
29 " "	2	Sunkhias.

The scholar is now instructed in moral and religious precepts after which he leaves the school and enters upon business.

Sd/- A. CRAWFORD,
 Collector.

11. Extract from Bombay Secretariat G. D. Volume 92 of 1825 pages 125-8.

Appendix No. 4

A list of the villages in which it is proposed that schools should be Established.

No.	Names of the Villages	Probable Number of Scholars	Estimated emoluments of the School Master	No.	Names of the Villages	Probable Number of Scholars	Estimated emoluments of the School Master
PURGUNNAH DHUNDOOKA							
				Rupees			
1.	Juska	20	48	12.	Modasser	15	30
2.	Khurud	25	60	13.	Muttamun	15	30
3.	Anneally	10	24	14.	Bolad	15	30
4.	Rojka	30	72	15.	Goomah	7	14
5.	Polarpoor	20	48	16.	Ingolee	5	10
6.	Barejda	20	48	17.	Kowka	15	30
7.	Oochree & Pipull	20	48	18.	Satull	20	30
8.	Soonderianah	20	48	19.	Abarellee	8	15
9.	Buriad	30	72	20.	Vasna Kelleeah	15	30
10.	Rojeedur	10	24	21.	Kote	30	60
11.	Pathnah	25	60	22.	Transey	25	50
12.	Phedra	20	48	23.	Amblearah	5	10
13.	Udwall	30	72	24.	Shellan	5	10
14.	Bhowlearee	10	24	25.	Bhaderkah	15	30
15.	Piplee	30	72	26.	Rampoora	5	10
16.	Gamf	40	96	27.	Watterah	6	12
17.	Amblee	10	24	28.	Bhaela	8	16
PURGUNNAH DHOLKA				29.	Dhoogaree	4	8
1.	Khuss	30	72	30.	Ootelia	10	20
2.	Vagurd	30	72	31.	Bhuroo Nahanee	10	20
3.	Nagurka	25	60	32.	Juwareued	8	16
				33.	Moreah	5	10
				34.	Bopueel	10	20
				35.	Warnah	10	16
				36.	Rajodah	5	10
				37.	Kessrendee	6	12
				38.	Dhingdah	7	14
				39.	Retull	10	20
				40.	Nadodra	10	20
				41.	Adrodah	10	20
				42.	Vejulka	4	8
				43.	Sheall	5	10
				44.	Bagodra	7	14
				45.	Kavetha	10	20
				46.	Mahejrah	15	30
				47.	Seeleujy	15	30
				453 886			
PURGUNNAH DHOLKA							
1.	Roopaul	5	10				
2.	Vussaim	10	15				
3.	Chundesur	5	10				
4.	Kerallah	8	16				
5.	Surrodah	12	24				
6.	Palree	5	10				
7.	Dhuroo Mohtee	8	16				
8.	Salejraih	6	12				
9.	Voutha	6	12				
10.	Merolee	10	20				
11.	Dhunuarah	3	6				

No.	Names of the Villages	Probable Number of Scholars	Estimated emoluments of the School Master

PURGUNNAH DUSKROHIE

		Rupees				
1. Kall	10	25	14. Hennasun	5	12½	
2. Palree Kochrul	12	30	15. Hathesun	10	25	
3. Gerumta	10	25	16. Lambat	5	12½	
4. Chand Kaira	12	30	17. Odd	7	17½	
5. Nowagam	15	37½	18. Joondalla	5	12½	
6. Chousur	6	15	19. Wissulpoor	12	30	
7. Nikole	6	15	20. Chitrassur	6	15	
8. Pohur	5	12½	21. Bhooaldree	10	25	
9. Kobat	8	20	22. Sollat	8	20	
10. Owarsud	20	50	23. Purdholl	7	17½	
11. Sannoda	10	25	24. Camode	5	12½	
12. Thultoj	10	25	25. Gutrall	10	25	
13. Raypur	10	25	26. Waruj	6	15	
				230	575	

Sd/- A. CRAWFORD,
Collector.

12. Extract from Bombay Secretariat G. D. Volume No. 1 of 1825 pages 427-36.

No. 1 of 1825 General Department.

LETTER RESPECTING NATIVE SCHOOLS REPLIED TO

To,

DAVID GREENHILL ESQUIRE, Officiating Secretary to
Government BOMBAY.

Sir,

I have the honor to acknowledge receipt of Mr. Secretary Farish's letter of the 16th August 1824, containing queries having reference to the practicability of increasing the number of Native Schools at this station; and in reply to I take the liberty to forward a statement which will shew the numbers of Schools now existing, the Scholars who attend them, and the remuneration to the Schoolmasters.

2d. There are several classes of persons, such as Koonbees, Malees, Kachiyus and others, who in consequence of inability to bear the expenses, do not send their children to obtain instruction, but who, I am given to understand, would be most willing to avail themselves of any

opportunity of doing so, and there can be no doubt that many schools may be established in different quarters of the city with very great advantage to the Inhabitants; and that if through the liberality of Government an adequate salary, was secured to the teacher, so as to render unnecessary further remuneration from the Scholars or their parents such schools would speedily be well filled. Teachers paid by Government should be prohibited from making any demand upon their scholars, though they might be permitted to accept of whatever was voluntarily offered; and this, in addition to their salaries, may be expected to act as a sufficient stimulus to induce them to pay proper attention to their duties. To prevent the sons of persons who are able to pay for the education of their children gaining admittance into these schools, it may be required that the teachers shall receive no one who shall not be furnished with an order, from such authority as Government may be pleased to entrust with power for this purpose; this I am told is the case in Bombay, and there does not appear to be any reason against its adoption at other places. I cannot say that this will be carried into execution at a small expense; At first indeed, one or two schools only will be established, but it seems highly probable that very numerous applications for admission will be made, as soon as the natives begin properly to understand and appreciate what is done for them. The smallest salary may be perhaps twelve Rupees monthly, and in no great length of time, ten or twelve schools may be required. This sum is no more than a bare recompense to persons who are really fit for the employment, and no more is given to a common native in a public office.

3rd. The office of Schoolmaster cannot properly be said to be hereditary. During the time of the Mahratta Government it was generally taken up by those whose fathers had been so occupied, but even then, others used to establish themselves in the same line: occasionally indeed the officers of the Government used to interfere, but as appears to have been their system in other matters, they did it with a view to favour some particular individuals. Since the city has been under the English rule, many persons have become schoolmasters whose ancestors were never so employed; and no objection has been made by the natives to their doing so. It must, however, be observed, that the whole of the Schoolmasters are Brahmuns, and as far as regards the Hindoo part of the population, this seems to be the class best suited to the duty; for by their usages, a Scholar is required highly to venerate his instructor and on several occasions to prostrate himself before him, and it would therefore be very inconsistent for the son of a Brahmun to do this, to any person of an inferior cast. If efficient persons of this class are wanted, many are to be found in this city sufficiently qualified to undertake the charge of a school. I cannot learn that books of any kind are in use at any of the existing schools and nothing whatever there is taught, but reading and writing with the first rules of Arithmetic; a knowledge of accounts is acquired afterwards, by the boy being admitted to write in the shops, which as they receive no pay for their work, they are, readily

permitted to do. The only language which is here taught in the schools, is the Goojeratee.

4th. It will be seen from the statement now forwarded, that whole number of twenty one schools are conducted by Brahmuns, and they are attended by very few of the Maohmedan population. Besides these twenty one schools however, there are six others, the pupils in which are almost exclusively, and the teachers are entirely of that religion. In three of those schools, the instruction is of the common sort, and three are for the study of Arabic. The three first have, altogether, no more than forty two pupils, one of whom is a Brahmun; and the Arabic schools only twenty four pupils. The receipts of the Masters of the first mentioned schools for Mohumudans, vary very considerably. The usual payment by each pupil is half a Rupee monthly; but from some it is made as high as from two to ten rupees for the same period. In the Arabic Schools the sum is not determined but is calculated generally at about fifteen rupees annually. Besides with regular payments, there are other uncertain periods at which presents are made to the teachers, as for instance, on occasion of the marriage ceremony of the scholar his teacher commonly receives from five to twenty five rupees. The Education of a Moahummudan being altogether superior in every way to that of a Hindoo, is never completed in less than five and that of the Arabic Scholar in less than ten years. Thus the Moahummudan population of this city must be considered to be entirely without education, and though I am by no means inclined to think that they will so readily avail themselves of the opportunity as the Hindoos will, yet perhaps in respect to them the establishment of Schools to which they can resort without expense will be even a greater blessing than to the other classes; for undoubtedly the Mohammudans are in the most miserable poverty; and from which their pride, their indolence and their habits of determined extravagance and debauchery, seem to forbid all hope of their extricating themselves.

5th. In regard to the subject of the fifth query in the letter now under reply, it is a measure to which there can, I think, as an experiment, be no sort of objection; if inconvenience shall be found to result from it, to relinquish it is most easy; and if my recommendation can have any weight, I beg most respectfully, to be allowed to offer it in favour of its adoption.

Ahmedabad
Court of Udalat
17th February 1825.

I have the honor to be,
Sir,
Your most obedient humble servant,
W. A. JONES,
Judge.

13. Statement of Native Schools in the City of Ahmedabad Shewing the Castes of Scholars and the receipts derived by the masters from each School.

Table No. 1—Castes of Scholars

Teacher's Name	Stations	Caste of the Mehtas or School Teachers	Caste of the Scholars																		Total number of Boys in each school
			Brahmins	Wallas	Koonbees	Kachirjus	Rajputs	Bhowasars	Durjees	Kunsaras	Marwarrees	Sanees	Moosoolmans	Khutrees	Lolsparas	Takordas	Bhatts	Sootbars	Koombars		
1. Hegowram	Shawpoor Chuckla	Raekwa	18	42	30	2	...	...	...	...	...	...	...	...	...	...	...	...	...	100	
2. Kunsbor	Duryapoor do.	Bhut Mewara	3	...	39	...	...	...	...	...	...	...	...	...	...	...	...	...	...	52	
3. Mansookram	Ladow Bhugatre Pole	Rackmoa	10	35	91	...	...	...	...	...	...	...	...	...	...	...	...	...	...	136	
4. Dewshunker	Pantrapole	do.	3	70	9	...	...	...	2	...	2	...	...	3	...	...	...	...	...	89	
5. Wijesaram	Putu Sanupole	Owduch	7	56	...	...	5	...	...	...	...	...	...	2	...	...	...	...	...	72	
6. Auditrarn	Marwo onintnee Pole	do.	18	22	1	...	...	...	...	...	4	1	...	...	...	...	...	...	...	50	
7. Gugoo	Rajahmeatanee Pole	do.	14	68	12	...	...	...	...	...	3	3	2	...	...	...	...	...	...	102	
8. Wultrarn	Bhowavane Pole	do.	6	...	...	...	...	...	...	...	2	...	...	8	1	...	...	...	...	25	
9. Dulputrarn	Kulcopoor chuckla	Bhutmewara	9	5	17	9	2	...	...	...	...	1	...	13	...	1	...	...	...	61	
10. Iola	Imulpoor do.	Owduch	11	9	...	12	...	2	...	...	6	...	10	...	...	...	...	...	...	50	
11. Nurbhirarn	Tajpoor	do.	10	...	13	...	...	1	...	...	...	2	3	...	...	...	...	...	...	35	
12. Unooprarn	Mandveene Pole	Teewaree Mewara	10	49	4	...	...	2	...	7	4	...	2	...	...	...	...	...	...	81	
13. Purshotum	Astorija Chuckla	Owduch	6	6	4	12	...	5	...	...	...	...	1	1	1	...	...	...	...	36	
14. Assaram	do.	Bhutmewara	11	40	10	2	...	...	...	...	...	4	...	1	1	...	...	...	...	76	
15. Ghela	do.	Mootowadee	2	40	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	45	
16. Foola	Raipoor Chuckla	Owduch	14	10	12	...	...	7	...	...	...	2	...	2	2	...	...	3	3	55	
17. Shibbanam	do.	Khenva	15	6	7	1	...	16	...	...	...	1	2	1	...	...	...	1	...	51	
18. Doola	do.	Owduch	14	...	11	3	...	10	...	...	...	5	...	...	...	...	...	1	...	50	
19. Bhawjee	Sarungpoor chuckla	do.	31	8	9	...	...	6	...	...	4	...	6	10	...	...	...	...	...	75	
20. Shambhooram	Karinja	do.	7	10	10	4	...	...	...	...	...	...	...	5	...	...	...	...	...	38	
21. Ingah	Sakhree Sharee	do.	25	25	5	3	...	...	...	...	3	...	2	...	2	...	...	...	...	65	
			244	507	284	48	7	54	2	21	43	19	34	46	8	1	6	10	16	1344	

Remark: Besides there are six schools the masters of which are Moohummadans. They have altogether no more than 60 Scholars. Remarks: On Cocoanut and on the Dewally clay those Brahmins obtain charitable donations or Duxanah from the Banians etc. which do not amount to more than 5 Rupees and they are likewise fed by individuals on any public feast, in common with other Brahmins: Schools containing larger number of pupils are attended by more than one teacher in which case the principal Teacher maintains an other person, friends or relation to assist him and shares the income equally or less if possible some entertain a goomasta also of the Brahmins caste to attend the school paying him about 24 Rupees per annum, for some the head pupil in school does that duty without having any remuneration for it.

Ahmedabad Court of Udalat 17th February 1825:

(Signed) W. A. Jones (Judge.)

Table No. 2—Receipts derived by the masters from each School

Teacher's Name	Stations	Csate of the Maitas or School Teachers	Amount annually received by the Tutor from each and Total number of scholars										Remarks
			3 days in each fortnight ¹	Rate	Rs.	re	On leaving School ²	In Dewally ⁴	Total paid by each pupil per annum	Total paid by these whole of No. of scholars at the rate of 1-2-19 each	In addition ⁵	In his wedding ⁶	Total amount received ⁷
			Seers	Rate	Rs.	re	on the acquire- ment of alphabets ³		Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.
1. Hagsowram	Shawpoor Chuckla	Raekwa	12	60	0	80	0 1 33	0 0 6	1 2 19	154 3 0	1 3 50	4 0 0	160 2 50
2. Runshor	Duryapoor do.	Bhut Mewara	12	do.	0	80	0 1 33	0 0 6	1 2 19	80 1 88	1 3 50	2 0 0	84 1 38
3. Munsookram	Jadow Bhugatre Pole	Rackmoa	12	do.	0	80	0 1 33	0 0 6	1 2 19	210 1 84	1 3 50	4 3 0	217 0 34
4. Dewehunker	Panjrapole	do.	12	do.	0	80	0 1 33	0 0 6	1 2 19	137 2 91	1 3 50	4 0 0	143 2 41
5. Wijearam	Putu Sanupole	Owduch	12	do.	0	80	0 1 33	0 0 6	1 2 19	111 1 68	1 3 50	3 0 0	116 1 18
6. Auditrarn	Manwo ominknee Pole	do.	12	do.	0	80	0 1 33	0 0 6	1 2 19	77 1 50	1 3 50	2 0 0	81 1 0
7. Gugoo	Rajahmehtanee Pole	do.	12	do.	0	80	0 1 33	0 0 6	1 2 19	157 3 38	1 3 50	4 0 0	162 88
8. Wulutram	Bhewaveene Pole	do.	12	do.	0	80	0 1 33	0 0 6	1 2 19	38 2 75	1 3 50	1 0 0	41 2 25
9. Dulputram	Kuloooor chuckla	Bhutnewara	12	do.	0	80	0 1 33	0 0 6	1 2 19	94 1 59	1 3 50	2 2 0	98 3 9
10. Iola	Innulpoor do.	Owduch	12	do.	0	80	0 1 33	0 0 6	1 2 19	77 1 50	1 3 50	2 0 0	81 1 0
11. Nurbhiram	Tajpoor	do.	12	do.	0	80	0 1 33	0 0 6	1 2 19	54 0 65	1 3 50	1 2 0	57 2 15
12. Unooopram	Mandveene Pole	Teewaree Mewara	12	do.	0	80	0 1 33	0 0 6	1 2 19	125 1 39	1 3 50	3 2 0	130 2 89
13. Purshotum	Astoria Chuckla	Owduch	12	do.	0	80	0 1 33	0 0 6	1 2 19	38 2 75	1 3 50	1 0 0	41 2 25
14. Assaram	do.	Bhutnewara	12	do.	0	80	0 1 33	0 0 6	1 2 19	117 2 44	1 3 50	3 0 0	122 1 94
15. Ghela	do.	Mootwadee	12	do.	0	80	0 1 33	0 0 6	1 2 19	69 2 55	1 3 50	2 0 0	73 2 5
16. Foola	Raipoor chuckla	Owduch	12	do.	0	80	0 1 33	0 0 6	1 2 19	85 0 45	1 3 50	2 0 0	88 3 95
17. Shibhanam	do.	Khenva	12	do.	0	80	0 1 33	0 0 6	1 2 19	78 3 69	1 3 50	2 0 0	82 3 19
18. Doola	do.	Owduch	12	do.	0	80	0 1 33	0 0 6	1 2 19	77 1 50	1 3 50	2 0 0	81 1 0
19. Bhawjee	Sarunpoor chuckla	do.	12	do.	0	80	0 1 33	0 0 6	1 2 19	116 0 25	1 3 50	3 0 0	120 8 75
20. Shambhooram	Karinia	do.	12	do.	0	80	0 1 33	0 0 6	1 2 19	58 3 22	1 3 50	1 2 0	62 0 72
21. Ingah	Sakthree Sharee	do.	12	do.	0	80	0 1 33	0 0 6	1 2 19	100 2 35	1 3 50	2 2 0	104 3 85
			252		4	80	6 3 93	21 0 0 0	32 1 99	2,062 3 27	39 1 50	53 1 0	2155 1 77

¹ Handful grain given by each scholar on every 8th 12th and 14th of the Moon or 3 days in each fortnight. ² Each pupil is supposed to remain in the school 3 years he pays one Rupee to the tutor on the acquirement of alphabet the proportion for one year of which is ³ On leaving school each pupil at the end of the third year paid 3 rupees the proportion of which for one year is ⁴ Each pupil pay in dewally for pointing the writing board to this tutor. ⁵ In addition to what the masters reach from the father of a boy. For liberty the pupils by individuals on pay 2 and the average number of leaves through a year is 15. ⁶ With the exception of Bruehnars every other scholar pay in his wedding Half a rupee & the average number of children as 4 and of 50 presents. ⁷ Total amount received by the School masters in the city.

SECTION III : KHANDESH

1. Extract from Bombay Secretariat G. D. Volume No. 92 of 1825 pages 239-278.

No. 62 of 1824. Public Department.

KHANDESH : INFORMATION RESPECTING VILLAGE SCHOOLS.

To

JAMES FARISH ESQUIRE, Secretary to Government, BOMBAY.

Sir,

I have the honour to forward for the information of the Honourable the Governor in Council, the copy of a letter from the Collector in Khandesh, dated the 20th of last month, and of its enclosed statements respecting village schools.

Adverting to the 9th paragraph of your letter of the 10th March last, I beg leave to state that I postpone any observations until all the collectors' reports upon the subject in question shall have been received.

POONA,
21st September 1824.

I have the honour to be
Sir,
Your most obedient humble servant,
Sd/—W. M. CHAPLIN.

To

WILLIAM CHAPLIN ESQUIRE, Commissioner in the Deccan,
POONA.

Sir,

1st. *Receipt of communication dated 19th March, respecting village schools acknowledged.* I do myself the honour to acknowledge the receipt of your communication dated the 19th March last, with copy of a letter to your address from Mr. Secretary Farish dated the 10th of the same month, calling for information on various points connected with the better education of the Native population subject to this Presidency.

2nd. *The accompanying return referred to in answer to the 1st query contained in Mr. Secretary Farish's letter of the 10th March which accompanied that despatch.* In respect to the 1st query in that letter vizt. the number of village schools in this zillah I beg leave to refer to the accompanying return. This will shew you that in all there are 189, of which 95 are employed in teaching the elementary, and 75

some of the higher Departments of Hindu Science, while 19 are Mahomedan institutions, which teach Persian and now and then a smattering of Arabic.

3rd. *The 2nd query answered the proportion that the number of schools bears to the number of villages about 9 per cent.* In reply to the 2nd query vizt. the proportion that the number of schools bears to the number of villages, I beg to state that the proportion is as 1 school to 1175 villages, or setting fractions aside about 9 per cent—as some of the villages however, or rather the towns, such as the cusbahs and the larger Peiths, or Commercial marts have more than one school, I may observe farther, in reply to this query, that the proportion of villages with schools to those without is as 1 to 31, or about 3 per cent. The above calculation, however, includes all schools. The elementary schools alone, are only as 1 to every 22 villages, or about $4\frac{1}{2}$ per cent on the whole of the inhabited villages of this Province.

4th. *The 3rd query answered. The income of the masters entirely derived from the scholars.* The statement before referred to will shew in reply to the 3rd query as to “whence the Income of the School masters is derived” that it is now all derived from the scholars.

5th. *An answer to the 4 query rendered superfluous by the answer to the 3rd.* Such being the Case in regard to the former Query I need not advert to that which follows Vizt. whether “similar provisions could be made for school masters in villages now without schools.”

6th. *In answer to the 5 query it is remarked first that the appropriation of a sum from village expenses to village schools would be sufficiently ensured rendering the same payable by the Moamlutdars monthly.* In reference to the fifth subject of enquiry Vizt. “whether if small salaries for the teachers were allowed from the village expences, effectual means could be devised to secure their appropriation, and the efficiency of the schools, and what may be considered as a sufficient allowance in addition to what the masters could earn by teaching.” I would remark—that the appropriation would be sufficiently ensured by rendering the same payable by the Moamlutdars of Districts monthly—under the periodical enquiry hereinafter provided for, and the usual check and control which is imposed on these officers in regard to their other disbursements.

7. *Secondly—The efficiency of the schools would be promoted by acting on the principles, modified however to meet existing circumstances, adverted to in Mr. Farish's letter, other rules laid down being also acted upon.* Secondly that the efficiency of the schools I conceive would be promoted by acting on the principles adverted to in the 7th para of Mr. Secretary FARISH's letter. Those principles, however, which are suited to a limited sphere, and to the superintendence of a number of visitors such can be afforded in Bombay, being modified as follows—to adopt them to the nature of the superintendence and control which in so extensive a country can be bestowed on them, the other rules herein-after enumerated being also acted upon :—

1st. that a certain period should be defined as the utmost for which any schoolmaster shall be entitled to pay from the Government for any scholar, who, should he not in that period have acquired all the elementary knowledge usually taught in village schools, shall however be entitled to continue at the school without further charge to Government, till such time as he is certified to have done so.

2nd. That to ensure effect to the foregoing rule, only a certain portion, say one half or two thirds, of the allowance, shall for such period be paid monthly to the school master, who shall not be entitled to the balance till he produces a certificate of his having perfected his scholar to the extent above mentioned.

3rd. That the attainment of the scholars shall be certified by the Moamlutdar of the District, assisted by such of the local officers, or respectable and learned inhabitants, as may willingly undertake the duty, and as the collector may, from time to time, see fit to nominate.

4th. That the Punchayets of examination, so constituted shall sit twice a year, to examine the scholars of the District.—That this duty shall be commenced by examining all the scholars of the Cusbah, and of the schools within a convenient distance thereof who shall present themselves as proficient—that afterwards either the same Punchayet or the Moamlutdar with other assessors, selected on the spot, shall sit in such two or three other places of the Talooka as may be conveniently situated for similarly ascertaining the proficiency of those who may present themselves at those places, and at the schools within a given circle thereof.

5th. That at such examinations, those scholars who have made greater proficiency than usual within the given time, and who shall attain the required proficiency in a shorter time than usual, shall receive certificates, which shall be presented to the Collector or such of his assistants, as he may authorize to that effect, while on circuit, or on deputation, who shall personally examine the boys, possessing the same in the presence of the Moamlutdar, and other officers of the District, as well as of such of the respectable inhabitants as may choose to attend, and should it be considered that the certificates have been properly given, the holders of them shall be presented with a suitable token of approbation and a written certificate thereof.

6th. That besides these periodical examinations, it shall be the duty of the collector and such of his assistants as he may so instruct, as well as of the principal Native Officers of the kutcherry when in the Districts, to visit the schools, without any previous warning not only to examine the scholars, but to ascertain from the School Masters that they have regularly received their dues from the moamlutdars.

7th. That on occasions of such examinations, the collector should be allowed to give a small donation to the expertest scholars, and, when extraordinary diligence has been evinced, to the schoolmaster.

8th. That the Certificates, and the rewards proposed to be given to the meritorious, be given alike to all taught at the village school, whether on the Government pay roll, or otherwise.

9th. That the certificates to be given as above, to the most diligent and best informed, shall, when the holders are qualified by years and subsequent training, entitle them to employment in the public offices of the Government in the Province, in the preference to others, who, though educated at the village schools, may not have obtained such certificates.

10th. That the number and names of scholars for whom an allowance may be made by Government be reported monthly to the Moamlutdar by the Patell and Coolkurnee of the village, the paper being also attested by the school-master, and transmitted through the shaikdar of the division to the Moamlutdar,—That the Shaikdar shall be responsible that he personally examines into the correctness of the returns, and certifies the same to the Moamlutdar as often as he goes to the village, besides which it will be the duty of the moamlutdars and sherishtedar, each personally to enquire into the truth of the returns at least twice a year and without giving previous warning—all which the Moamlutdars shall certify to the Collector—who may further institute such enquiries as he may judge necessary.

11th. In all Cusbahs, Peiths and largest class villages, the children of the commercial classes who must at all events acquire the elementary knowledge which a village school affords (except when their parents may be in a state of poverty) those of all public officers in receipt of a larger sum than 15 Rupees a month and those of individuals acknowledged to be in circumstances capable of enabling them to educate their children, shall not be included in the muster roll of scholars to be paid for at the Government expence.

12th. That the office of school Master shall not, where it may not now be so, be considered hereditary, and the collector, on vacancies in lucrative schools occurring, shall, in all cases, promote those masters of schools less lucrative, to the vacant situations, who may be most deserving, and who may be willing to accept thereof.

13th. That the Collector on proof of inattention, inability, or immorality in the school master shall have power to dismiss him. In cases, however, in which the office may be hereditary appointing as a successor his nearest qualified relation who may be willing to undertake the duty.

8th. *Thirdly—A view of the present scale of remuneration of the Schoolmasters.* Thirdly—As to the income of the schoolmasters, I will, before entering on this subject, present a view of their present scale of remuneration. Deducting the schools of science whose masters have returned no income, and who exact nothing; and also throwing 14 of the Mahomedan schools out of account, whose masters also exact no compensation, it will be found that the remainder of the Schools in

number 100 have an income of Rupees 2547 or 25½ Rs. each school annum. In these schools there are 1,619 scholars, which gives at the rate of 52½ Reas mensem for each Scholar :—making allowance, however, for concealments, periodical dues in grain, and other occasional gratuities not accounted for, we may probably estimate the average receipts from each scholar at 75 Reas or 3 annas mensem—say in round numbers one third more, or on the whole about 3400 Rupees, being 34 p. annum—or say per mensem 3 Rs.

9th. Considering the present condition of the school therefore, and the object of, as much as possible, diffusing elementary education at a cheap rate, it seems to me that Government would secure this latter object, as well as provide what would be considered a competent remuneration, if, exclusive of all donations of grain, and other occasional gratuities depending entirely on the pleasure and ability of the donors, the rate of pay for the scholars educated at the public charge was so calculated as to afford to the schoolmasters in Cusbahs, Peiths, and larger class villages, at least 6 Rupees p. mensem, and those in smaller villages about 4 Rupees I think that two annas pr. mensem for every scholar at the former villages (those excepted who are enumerated in the 11th clause of para 7th preceding) and 2½ annas for all scholars at the schools of the lower class villages, would secure this income.

10. *The grounds on which this recommendation is founded more particularly stated.* The grounds of the above calculation may be more particularly stated as follows :—

Schools of Casbahs &c.

10	scholars whose parents would pay all their expences— or say per mensem 1 qr. of a Rupee	2-2-0
10	scholars whose parents might pay in addition to the Government allowance 2 annas each or	1-1-0
20	Scholars at 2 annas each to be defrayed by Govern- ment	2-2-0
	In all exclusive of Grain, and occasional gratuities ..	6-1-0
	Small class villages of 24 Scholars each	
24	Scholars at 2 annas and say	3-0-0
20	of the scholars give each additional 1 anna	1-1-0
	Extra to grain and occasional gratuities	4-1-0

11th. *The period for which the allowance is recommended to be given.* I have proposed above that the allowances should only be made for a limited time. I have now to suggest that 4 years, if the scholar has attained by that time 12 years, if not, till he has attained that age, but if he should not go to school till 10 years of age or afterwards, then only three years seem amply sufficient to enable a master to teach all

that is taught at a village school, being aknowledge of writing and arithmetic, and I would therefore recommend that the allowance should only be given for that period :—

12th. *Cusbah Peiths etc. designated.* I need not designate a Cusbah as it is well known. The larger Towns should be those which are called Peiths or commercial marts the first class villages should be those whose income amounts to or exceeds the sum of Rupees 2000, and the smaller villages those whose Revenues does not come up to that amount, but which may not be less than Rupees 1000.

13th. *As satisfactory reply at present not obtainable to the sixth point of reference.* In regard to the 6th point of reference, Vizt :—the amount attainable in these districts from subjecting Sircar Wurshashun, Enams and other lands, to a small payment towards a fund for maintaining schools it would just at present be impossible to submit a satisfactory reply—none of these sources of expense to the Government having yet been definitely fixed. I am of opinion, however, that the result of the enquiry now in progress will not establish a right to many Enams, or other tenures of land, rent free, that have not services attached to them ; and in such cases the contribution could not be called for. The grounds on which I conclude that there will not be many Enams, except those adverted to, are, that there seem to be but few who can establish claims of any other kind according to the Enam rules—

14th. *In reference to the 7th query no religious allowances are supposed to exist in the province which could be diverted to the promotion of education.* Neither, I beg to state, in reference to the 7th subject of enquiry, do I think there are many religious allowances in this province which could be diverted to this purpose I am, however, now about to submit the result of my enquiries into the Wurshashun and Religious allowances in this Collectorate as far as I have yet been able to conduct them, and in doing so I will point out such as may appear to be of this nature.

15th. *In reply to the 8th point where the services for which lands are held, are really performed, the commutation proposed does not in some cases seem desirable—or in any practicable.* In reply to the 8th point of reference I beg to observe, that where the services for which Lands or allowances are held, are really performed—the commutation here proposed does in some cases seem desirable nor in any likely to be attainable. It could not be made in as far as village or even District offices are concerned, though the services of the latter class of officers are really dispensed with—The other cases of such grants, are those for services connected with religious Establishments, with the office of Cazy, with the duty of protecting a line of road and such like. None of the holders of these allowances would willingly pay money, in other words, resign their allowances, rather than perform the duty attached to them—because the circumstances of society seldom offer to them a mode of employing their time, which, were they relieved of these duties, would be either so profitable, so respectable or so little attended with personal

trouble—Where the duties are not performed or are no longer required, as for instance when mosques or Temples have gone to decay, if any allowances are still enjoyed for duties connected with them, they should on the death of the present incumbents be resumed.

16th. *Recommendation that with some exceptions no person should after a certain period be admitted into the service, who cannot read, write and keep accounts.* With the exception of the situation of Peons and the menial offices of an Establishment, I think it would be of advantage to give notice, as proposed in Mr. Secretary Farish's letter, that after a certain term of years no person would be, employed in the public service, who cannot read, write and keep accounts. Even the situations of Havaldars and Jemadars of Peons, might be included in such a notice, the only exception that should be made in regard to them, being in the case of the Peons, and Naiqs of Peons who may be active and faithful service deserve promotion on that account—such a rule would effectually prevent the proposition which is contained in clause 11th. Paragraph 7th and which excludes the children of certain persons from the number of those whose education would be paid for by Government from having any ill effect—while the acting on that proposition will enable Government to extend it's assistance to children who otherwise would not probably have it in their power to acquire any education—Indeed acting on that proposition will prove a stimulus to the masters to extend education as much as possible to the poorer classes.

17. *The advantage that resulted in Guzarat from a demand for writers to fill the office of Tullatee, noted.* In Guzerat, before the Establishment of the office of Tullatee, expert writers were not often to be procured out of the class of those engaged in mercantile concerns but the reform of that office, and the employment that it promised to give, led to a most extensive cultivation of that degree of education that qualified for the duty; and soon after the candidates were as numerous as could be wished. A similar effect would follow here after a short time from the regulation adverted to, facilitated, especially, as the acquisition of education would be by the Establishment of village schools.

18. *Brahmins best qualified for schoolmasters but other casts fill the office and should also be encouraged.* The persons that will usually be best qualified for schoolmasters, in village schools will be Brahmins, and numbers suited for the office may be found in this province, where also it should be remarked, there are also Biess and suder school masters, which classes should therefore be continued in employment when no objections are made, that the ground they have thus gained may not be lost to them.—There are not many here who claim the duty as a Wuttun. It is however sometimes, attached to the Josee's office and this latter is a Wuttun. It will tend to the efficiency of the Schools, even where Josee's hold them, to grant any additional recompense from Government, during good behaviour only.

19. *Provisions that seems necessary to be made for Mohamedans.* The foregoing observations relate to village schools, which usually do nothing more than teach reading and writing, and also, to a limited

extent, a knowledge of accounts, all of which are taught in the Mahratta character and language. It will therefore be necessary to make some separate provision for the Mahomedans portion of the community, who, when they study at all, prefer the acquisition of Persian and Arabic—a knowledge of those languages being essential to an attainment of their literature, religion, and laws. There are but few learned Mahomedans now in this Province, and it may therefore be difficult to procure qualified masters one, or at most two mahomedan schools, in each Tallooka, would be sufficient, and they might be placed under rules similar to those enumerated with regard to Hindoo village schools—but the least that the Master should receive should be 1 Rupee for 5 scholars while the period for which he should be entitled to such an allowance should be considerably longer than in the case of the Hindoos for learning Mahrattas—on account of the greater difficulty of acquiring a knowledge of a foreign, than of a Native language. When Arabic is studied too, the period should be further enlarged.

20. *The Mahomedan like the Hindoo Schools must be considered only establishments for the acquisition of elementary education.* I consider that these like the village school should be looked upon more as establishments for the acquisition of elementary than Scientific education. To look for more, at the outset in such a Province, would only tend to disappointment. There may, however, be a few instances in which teachers may be found capable of imparting further instruction. The returns indeed shew this to be the case, in regard to some of the higher Departments of Hindoo education. Such cases, whether connected with the one persuasion or the other, will deserve, wherever they occur, a specific consideration, the result of which should determine, how far they are capable of meeting the objects professed, and the degree of assistance which should be afforded to them.

21. *The mode in which instruction in the higher branches of Hindoo Science is now provided for.* Though already stated, I may here again observe, that it is not usual for teachers of the Hindoo Sciences to require any thing, as a matter of right, from their scholars they consider it a charitable act to give instructions in such branches of knowledge and in return trust to the eleemosynary gifts of the Charitable, as well as of, their scholars, who, though not bound to give, always do make such offerings as they can, and at all events, in all cases, perform such menial offices, in the family of their instructor, as Brahmins may perform.—The scholars also who study the higher departments of Hindoo literature, are generally children of the poorer class of Brahmins, who themselves live on charity.—To such it is no disgrace to beg and sometimes therefore it is to be found that the whole of the students as well as the master live by the donations which by daily circuit of the town and occasional peregrinations about the neighbouring country, they may be able to acquire—without striking at the root of a custom therefore which is, as it were, interwoven with the feelings of the people, and it is calculated to do much good, it will become a Government which is enlightened enough to prize the blessings of education, to extend its aid and protec-

tion, not only to the learned men who devote themselves on such a contingent and often inadequate provision, to the instruction, of the rising generation, but also to those youths, who, under such disadvantages, are able to cherish a desire for information.

22nd. *A small annual sum to such seminaries for the joint use of the masters and scholars would it is thought do much good.* Probably no plan will be better for this purpose than the donation of a small sum to each Establishment for the joint use of the masters and scholars so as while, at all events at the out-set, and before we can by experience estimate the effects it might produce, we do not place them above eleemosinary aid, we may yet render them a little independent thereof, and give to the institutions and their pursuits that character of respectability, which the public patronage of Government always confers.

23rd. *The amount of these sums specified.* About 50 Rupees for each school that has from 10 to 15 scholars. 40 Rupees when the scholars do not exceed 10 nor fall short of 8 and thirty when there may be five and above that, nothing being allowed when there are not five scholars, nor the teachers children being included in the account, would I think be a sufficient assistance for the object set forth above.—Particular Institutions might deserve a more extensive support—but in all cases, before any grant is made to any seminaries of the nature in question, the sanction of Government should be obtained.

24th. *Incentives to application proposed to be held out to both the Mohomedans and Hindoos.* If any measures should be adopted to favour the extension of education beyond the mere elementary parts, and there should ever be a Mohomedan institution formed similar to the Hindoo Collage at Poonah, it might be a part of the plan as a reward to diligent study and to afford to genius an opportunity of cultivating its peculiar powers to the utmost, to allow a certain number of the most eminent Mohomedan scholars in each Zillah, annually to be sent to it entirely at the public charge a similar indulgence being granted to the Hindoos in regard to the College at Poonah, those who on examination prove the best qualified being selected to fill the law offices of the Courts of Justice, and such other situations as require the holders to be men of good education.

25th. *The number now taught at each school and the classes that attend shewn in statements Nos. 1 & 2.* Reverting, however, to the more immediate subject of this address, the village Schools, I may observe that the information required the third para of Mr. Secretary Farish's letter, regarding the number taught at each School or the proportion of the Children of a village who are sent to school, where there is a school, will be seen in the statement No. 2—while the learning they acquire and the particular classes who attend the schools, will be seen in the statement No. 1.

26th. *The above statement affords but a poor picture of the state of the Schools.* It is probably unnecessary to add anything regarding the Village Schools to the detailed information which these statements afford

—respecting the points above enumerated and the pay which the masters receive. These statements will give a general picture of the schools, miserable enough it is true, considering the wants of the population, but in proportion as it is so, it gives additional weight to the claim which the Government has recognized them as possessing on it for assistance, to reform and invigorate them, as an institution, without which, but little, can otherwise be done to enlighten and improve the condition of the people subject to its rule.

27th. *The number of proposed schools specified and classed.*—Calculating that elementary Schools are established in the villages &ca adverted to in the 12th paragraph of this despatch the whole number of such schools will be 352, of these 127 will be schools in Casbahs, Peiths, and higher class villages, and 225 in villages whose Juma is not less than 1000, or more than 2000 Rupees.

28th. *The expences estimated.* Estimating the expence of each school by the calculation contained in the 10th paragraph—that of the larger class villages will be p. annum 127 at 2½ Rs. .. 3,810-0-0
of the smaller 225 at 3 Rupees 8,100-0-0

Rupees .. 11,910-0-0

In addition to this there may be added an account of the rewards which it is proposed to give about Rupees 500 per annum, making in all Rupees 12,410.

29th. *Number of scholars, whose education is now calculated to be provided for.* But in some cases the villages are so contiguous, that one school would do for two, and in others the population consists so entirely of the lower classes, that it would be useless for the present, and till example has marked a change in the opinions and the prejudices of Society, to establish schools in them. Of the schools, therefore, of the smaller class villages, we may probably deduct one fourth as not immediately required.—This will effect a saving of 2,025 Rupees a year in the total expence, which will provide for the establishment of more than one school in such places as this may be requisite, and also for the Mohomedan Schools, without swelling the expence. Indeed it may be doubted whether for some years, even the limited number of scholars provided for, will avail themselves of the opportunity afforded them of instructing themselves, notwithstanding it is made the interest of the masters to encourage the dissemination of education, and that it is the evident interest of the people themselves, to become independent, in their little transactions, of the dishonest scribes that they are now obliged to employ. The whole number that now go to school does not exceed 2000 out of 36,881 or about one in eighteen. The plan submitted provides for education to 9,110 or 1 in 4. But as I have remarked it may be some

years before so many will avail themselves of the opportunity afforded to them. If in this respect I should be found to have predicted wrong, the fact will speak volumes in behalf of the measure itself.

30th. *The encouragement which it may be excepted that community will in time give village schools.* I have reckoned that the sum at present disbursed by the Community on account of education is Rupees 3,400 for 100 schools (vide 8th para) and supposing all the schools proposed are established, I have reckoned by my calculations (vide 10th para) that the public will contribute Rupees, 9,084 for 352 schools. This is not more in regard to that number of schools than Rupees 2,547—the sum actually returned as the receipts of 100 schools is to this latter number, and will, I should hope, fall far short of the encouragement that will be bestowed on the part of the Community, when the interest evinced by Government in the education of the rising generation, and the facilities that will be created, will have had time to work their due effect, and this will, I trust, be the reward of a few years exertions.

31st. *Under the sanction extended to the proportion it is intended to set about the regulation of village schools on the principles set forth in this despatch.* Under the sanction extended to my proposition I shall at once set about regulating the existing elementary schools, on the principles I have suggested, establishing others where they may appear desirable, on the same principles.—

32nd. *Hereafter what propositions may be necessary in regard to the higher class of seminaries will be submitted.* In the sequel after having submitted the Wurshashun investigation, and ascertained if any of the allowances, which may have been confirmed, or which it may be politic to confirm, can be directed to the promotion of public education, I shall do myself the honour to advert to the establishment for teaching the higher branches of knowledge, and to specify such as may appear deserving the support of the Government, in the way I have set forth in the 23rd paragraph of this dispatch.

Dhoolia
20th August 1824

I have the honour to be, &ca.
Signed/ ARCHD. ROBERTSON
Collector.
JOHN WARINDEN.

True Copy/—

Statement of Schools, the number of boys who attend schools, and the number who do not, in the Province of Khandies.

Talooks—Town or Villages	No. of Schools	Boys who go to School	Boys who do not go to School	Total	No. of Boys in every hundred who go to School
<i>Dhoolia</i>					
Kusba Dhoolia ..	6	99	164	263	38
Mouza Kheid ..	1	14	147	161	9
„ Bore Koond ..	1	14	135	149	9
„ Nimbgoel ..	1	11	6	17	66
Kusba Songeer ..	4	48	197	245	19
Mouza Nahalode ..	1	12	95	107	12
„ Dew Bhana ..	1	4	13	17	24
„ Chimtana ..	1	9	80	89	10
Total	16	211	837	1048	„
<i>Amalnair</i>					
Kusba Amalnair ..	4	65	426	491	13
Mouza Pottonda ..	1	21	176	197	11
Total	5	86	602	688	„
<i>Errondole</i>					
Kusba Errondale ..	5	70	219	289	25
Kusba Dhvrimgam ..	5	61	1349	1410	4
Mouza Kossoda ..	2	21	127	148	14
Total	12	152	1695	1847	„
<i>Bhurgaum</i>					
Kusba Bhurgaum ..	7	89	434	523	17
Mouza Vudgaum ..	1	7	16	23	29
Kusba Wangly ..	1	21	335	356	6
Kusba Pimpulgaum ..	1	22	175	197	11
Total	10	139	960	1099	„

Talooks—Town or Villages	No. of Schools	Boys who go to School	Boys who do not go to School	Total	No. of Boys in every hundred who go to School
<i>Callisgaum</i>					
Kusba Challisgaum ..	2	19	138	157	12
„ Razungaum ..	3	22	49	71	30
„ Saigaum ..	2	13	5	18	71
„ Jottaygaum ..	1	6	30	36	17
Mouza Nandgaum ..	2	18	69	87	20
Total	10	78	291	369	„
<i>Mallegaum</i>					
Mouza Mallegaum ..	9	154	287	441	35
Kasba Golanar ..	1	27	34	61	44
Total	10	181	321	502	„
<i>Lohonair</i>					
Kusba Lohonair ..	2	41	58	99	41
„ Wakhary ..	1	21	32	53	40
Total	3	62	90	152	„
<i>Baglan</i>					
Shihur Moolair ..	15	46	283	329	14
Kusbah Jaikhed ..	2	13	187	200	6
„ Telvun ..	3	13	3	16	8
Mouza Suttanay ..	1	4	92	96	4
„ Bez ..	2	21	39	60	33
Kusba Nampoor ..	2	13	157	170	7
Total	25	110	761	871	„

Talooks—Town or Villages	No. of Schools	Boys who go to School	Boys who do not go to School	Total	No. of Boys in every hundred who go to School
<i>Pimpalnair</i>					
Kusba Pimpalnair ..	4	23	69	92	25
Total	4	23	69	92	„
<i>Bhamair</i>					
Kusba Nizampoor ..	2	28	29	57	50
„ Doossanay ..	1	15	40	55	27
Total	3	43	69	112	„
<i>Nundoorbar</i>					
Kasba Nundoorbar ..	12	162	365	527	31
Mauza Wankay ..	1	5	12	17	28
„ Kokurmoondah ..	1	7	17	24	28
„ Veerdull ..	1	15	111	126	12
Kusba Sund Keday ..	2	21	120	141	16
Mauza Malpoor ..	1	3	56	59	6
Total	18	213	681	894	„
<i>Sooltanpoor</i>					
Kusba Prukausha ..	3	36	86	122	30
„ Sarangkhedha ..	1	8	30	38	21
„ Shahady ..	1	16	47	63	23
Total	5	60	163	223	„
<i>Thalnair</i>					
Kusba Thalnair ..	1	11	118	129	9
„ Sheerpoor ..	1	36	64	100	36
„ Bettawud ..	3	18	176	194	9
Mauza Moodawud ..	1	3	44	47	6
„ Wur-sey ..	1	17	142	159	11
„ Goranay ..	1	6	31	37	16
Total	8	91	575	666	„

Talooks—Town or Village	No. of Schools	Boys who go to School	Boys who do not go to School	Total	No. of Boys in every hundred who go to School
<i>Yawull</i>					
Kusba Yawull ..	1	29	189	218	12
Total	1	29	189	218	„
<i>Sowdah</i>					
Kusba Sowdah ..	2	36	349	385	29
Mauza Padulsey ..	1	12	45	57	31
„ Thorgewan ..	1	20	40	60	53
„ Fagpoor ..	3	43	38	81	51
Kusba Kawer ..	3	31	181	212	21
Mauza waghoday ..	1	10	25	35	94
Total	11	152	678	830	„
<i>Nesserabad</i>					
Kusba Nesserabad ..	19	136	139	275	30
Mauza Julgaum ..	1	22	52	14	10
„ Pemprally ..	2	21	88	109	9
„ Khanulday ..	1	16	34	50	8
Kusba Paldhee ..	1	11	14	25	44
Total	24	206	327	533	„
<i>Jammair</i>					
Kusba Jammair ..	4	49	100	149	33
„ Paldhee ..	1	6	142	148	4
„ Pohoor ..	1	5	11	16	30
Kusba Bodwer ..	2	37	61	98	37
Total	8	97	314	411	„

Talooks—Town or Villages	No. of Schools	Boys who go to School	Boys who do not go to School	Total	No. of Boys in every hundred who go to School
ABSTRACT of the above.					
Dhoolia ..	16	211	837	1048	
Amulnair ..	5	86	602	688	
Errondole ..	12	152	1695	1847	
Bhurgaum ..	10	139	960	1099	
Challisgaum ..	10	78	291	369	
Mallegaum ..	10	181	321	502	
Lohonair ..	3	62	90	152	
Baglan ..	25	110	761	871	
Pimpulnair ..	4	23	69	92	
Bhamair ..	3	43	69	113	
Nandoorbar ..	18	213	681	894	
Sootanpoor ..	5	60	163	223	
Thalnair ..	8	91	575	666	
Choprah ..	16	89	687	776	
Yawull ..	1	29	189	218	
Sawdah ..	11	152	678	830	
Nesserabad ..	24	206	327	533	
Jamnair ..	8	97	314	411	
	189	2022	9309	11331	18

Khandesh Collector's Office,
Dhoolia 20th August, 1824.

Sd/- ARCH D. ROBERTSON
Collector.
True Copy
JOHN WARDEN.

Statement of Schools and Scholars in Khandesh and of those also who do not attend School.

[illegible]

[illegible]

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Naior Barber	...	1	...	...	...	...	...	...	...	...	...	...	1	...	...	...	3	1	6
Kuspoote	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12	...	13
Tambutkur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
Manbhaw	...	1	...	...	...	...	...	...	...	...	2	...	...	...	...	...	1	...	2
Bhaut	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3
Goorow	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Lohar	...	...	...	2	...	...	...	2	...	1	...	1	...	...	...	...	2	...	1
Moonlman	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	9
Attending Persian Classes—	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Parsee	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1
Mohomedan	16	12	...	...	...	21	...	...	4	...	51	14	...	13	...	...	32	2	65
Total	211	86	152	139	78	181	62	110	23	43	213	60	91	89	29	152	206	97	2022
Number of boys who do not go to School and their Castes :																			
Brahmin	58	119	274	197	25	52	54	59	40	44	127	30	88	78	87	104	102	25	1363
Wany	160	83	326	125	46	30	67	31	24	37	46	24	57	58	35	125	103	18	1395
Sudr	1102	1199	1636	2334	376	723	643	745	369	525	1214	82	660	1005	736	1760	1202	765	17076
Purdeseo	...	7	97	289	3	8	32	...	...	...	1	5	28	8	31	22	5	82	633
Tambut Kasur	18	1	...	8	1	3	...	1	...	4	6	...	7	...	...	...	...	3	52
Sonar	55	66	...	146	21	36	29	7	20	33	48	4	48	...	...	48	...	30	616
Sootar	43	16	...	57	4	15	20	...	10	19	17	1	18	...	...	...	...	10	241
Simpy	70	35	...	94	26	17	20	16	23	29	33	6	45	...	...	47	...	26	503
Gosein	4	...	...	...	...	...	...	...	...	...	5	1	13	...	8	...	...	...	31
Bhoye	8	31	...	66	2	13	5	...	...	3	16	...	13	...	2	...	...	8	166
Kostee	5	15	...	23	8	...	...	...	...	...	...	...	...	...	7	...	23	...	81
Dhungur	16	28	...	102	11	13	14	...	16	...	25	...	20	...	38	...	...	9	292
Lohar	9	12	...	50	5	9	16	...	...	13	20	1	16	...	9	...	...	7	167
Saloo	18	...	...	16	...	27	...	...	3	5	3	3	19	...	6	...	41	4	145
Bhaut	...	4	...	5	...	11	1	...	...	...	8	...	23	...	...	...	...	...	52
Koombhar	14	20	...	19	7	9	11	...	6	2	8	...	12	...	11	...	...	4	123
Rungaree	21	21	...	44	...	32	5	...	...	4	4	16	21	...	1	...	...	4	164
Naior Barber	40	39	...	128	6	18	17	2	14	17	47	...	44	...	36	...	...	14	422
Zungur	6	4	...	...	...	3	...	...	...	...	2	...	1	...	...	...	...	...	18
Bancee Tambolee	1	2	...	...	...	...	1	...	1	6	...	...	4	...	7	...	...	...	22
Lohanane	8	3	...	...	...	...	...	...	...	...	6	...	5	...	5	...	...	...	30

[illegible]

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Arab	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Otarree	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bauree	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Boorood	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kanshar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Khatie	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pardy	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kolee	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bheel	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Moosulman	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mahar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhungee	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chambar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Maung	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total No. of Scholars not Learning	2340	2362	2607	5104	658	1606	1083	3124	1101	825	3731	435	1677	1527	1680	2190	1598	1211	34859
Income derived by school masters through Scholars	Rs. 21	20	16	17	8	20	7	11	2	5	25	17	12	5	...	10	20	14	212
	1	0	3	2	0	0	0	3	0	2	1	1	0	2	...	1	0	0	3
	1	0	0	0	60	0	0	0	31	0	0	0	0	69	...	38	0	28	13

(Sd.)—ARCH D. ROBERTSON.
Collector.

Candesh Collector's Office
Dhoolia 20th of August 1824

SECTION IV : DECCAN

1. Extract from Bombay Secretariat Records E. D. Volume 1 of 1825 pages 263-423.

General Department.
Ahmednuggur Collector's Office
August 18th 1824.

Sir,

1st. I have the honor to acknowledge the receipt of your Letter of the 19 of March last, desiring information regarding the Schools in this Collectorship.

2nd. I have now the honor to transmit to you a translation of Nine Circular Queries sent by me to my Kumavisdars, and abstract translations of the replies furnished by twelve of those Functionaries, including the Kotwal of the City of Ahmednuggur.

3rd. From these Replies, which I may add have been furnished in the greatest detail, it appears that there are at present in this City and the districts these documents comprise, one hundred and sixty one schools, in which the following languages &ca. are taught--

Mahratta reading, writing, and accounts	..	..	114
The Shasturs, Vedes & Astrology	..	..	35
Persian and Arabic	..	..	8
Telingee	..	..	1
Marwarry	..	..	1
Medicine (Wyde Punnah)	..	..	2
Total			161

WM. CHAPLIN ESQRE. &ca, &ca, &ca.

4th. It likewise appears that one hundred and forty (140) additional Schools might be advantageously established for education in the undermentioned branches.—

English	..	..	1
Mahratta reading, writing, and accounts	..	..	135
The Veds & Shasters	..	..	2
Medicine	..	..	2
Total			140

5th. The proportion which the number of schools actually bear to the number of villages is about 1 to 18, but as there are many villages in which (as will be seen by the replies) are several Schools, it may be assumed, that there is only one School in every 35 villages throughout the country.

6th. No allowances are granted to the Schoolmasters by Government in any of the Schools. The whole of the Seminaries in which the vedas Shasturs and astrology are studied are supposed to be taught gratis, in obedience to the injunction laid down in the Sacred Law Books of the Hindoos, which inculcate as one of the first duties of a learned man, that he should communicate his knowledge to his fellow creatures. I believe, however these men occasionally receive cloths, Grain and other Presents, but they have no fixed allowance, nor do they ever demand such. The remainder of the Schoolmasters earn a very precarious and limited livelihood which average throughout this Collectorate about three (3) Rs. each per month, and is universally described to be too little to allow the Teachers to dedicate their whole time and thoughts to their pupils.

7th. Schoolmasters could be readily obtained for the additional Schools adverted to in the 4th Paragraph, but almost the whole of the expence, would have to be borne by the Public, as the people (with very few exceptions) are too poor to pay for the education of their children, and would rather neglect it altogether.

8th. I have no doubt but, should it please Government to authorize a small sum to be inserted amongst the village expences, as salaries for teachers, that it could be effectually appropriated to that purpose. Indeed the private interests of the Schoolmasters would ensure this arrangement, as they would of course be apprized of the annual or Monthly Sum they were to receive, and would not fail to represent it if any portion, however small, was withheld.

9th. The efficiency of the Schools would be best ensured by the Collector and his assistants visiting them when on circuit, or otherwise employed in the districts, and by the masters being obliged to report quarterly through the Kumavisdars, the progress made by their pupils the number of them, and other such details as might seem requisite.

10th. *Probable expence of the Schools throughout the Collectorate of Ahmednuggur.* With respect to the probable expence I calculate that the total number of schools at present to be established in the Purgunnahs under Ahmednuggur (excluding those subject to Sholapoor) would be 400, which, supposing the salary of each Teacher to be fixed one with another at 5 Rupees per month, would amount to two thousand Rupees per month, or Twenty four thousand Rupees annually. From this amount, however, may be at once deducted three fifths of the Pay of the masters of one half the Schools, who now earn about three of the five Rupees at which it is proposed to fix their average salaries. This would reduce the yearly cost of 400 Schools to sixteen thousand eight hundred Rupees, & doubtless even this might be lessened by more minute enquiries being made into the means of the parents of all children who were sent to be instructed in them.

11th. *No Wurshasens or other cash payments could be rendered available for the support of the Schools.* I do not think any funds from Wurshasens, Enams or other similar allowances paid in money, could be

reasonably calculated upon in this Collectorship. All such grants have already been most rigidly investigated, and the saving effected by the sums fixed for the future, when compared with the amount claimed, in conformity with the Sunnuds and old Poona Dufturs, cannot be less than a lack of Rupees a year. In stating this fact it is however incumbent on me to add that we have been full as liberal as was proper, and have even perhaps renewed some obsolete grants of the old Government, regarding which very great doubts existed, but it was better to be on the side of the claimants, than to distress individuals by rejecting what may have been just pretensions.

12th. *But doubtless the rent of land now held free might be recovered to an amount exceeding the total proposed expence.* Were a strict scrutiny, on the Principle Regulation I of 1823, established into the Lands held under different appellations, free of Rent in this Collectorship, I dare say a sum considerably more than equal to the expence of the whole of the Schools would accrue to Government from the measure, and I avail myself of this opportunity to report my recommendation in favour of its adoption, for the persons holding such free lands would, I am certain, be generally found to be those who were far removed from want, and who had consequently no good claim to the liberality of Government on this point.

13th. *The Collector concurs in the advantage of the rule that no Person shall be employed in the Public Service who could not read and write.* Although as will be seen by the tenor of the 9th Reply received from all the Kumavisdars, the great body of Koonbees at present decline sending their children to School, yet I am myself of opinion that the rule alluded to in the last question from Government with regard to no person being employed by us who could not read and write, would be the surest method of promoting education to the extent amongst those classes, and I consider it very desirable that it should be so, because it would render them far more useful, even in the lowest situation, than they can be made at present, and would enable each individual to make himself fully acquainted, with all orders and regulations appertaining to his Station and duties.

14th. *Number of scholars shown by the Returns received, and their castes.* The information desired by Government in the 2nd and succeeding Paragraphs of Mr. Farish's letter, will be found in the Kumavisdars' replies but I may nevertheless, here add a *precis* of it for facility of reference. The total number of Boys in the villages where there are now places of Instruction are about ten thousand (10,000) of whom Two thousand three hundred and thirtynine (2,339) attend the School, of these rather more than one half are Brahmins, about two fifths of the remaining moiety are Koonbees, one fifth Weavers and Goldsmiths, one fifth Marwaries, Goojrathees, Buneeas, and Goozoors and one fifth miscellaneous, amongst whom are included cloth sellers, simpees, oil-sellers, kassars, who are chiefly Pedlars, kumatkees, Telingays & Moosulmans.

15th. *Number of school-masters and their castes.* The Teachers are equal in number to the Schools which is one hundred and sixty one (161) of whom one hundred and twenty eight (128) are Brahmins. Two Kasts, Five Brahmunzyees, one Jungum, one cloth seller (Simpee), Two Buneecas, one oilseller, one Marwarry, Five Sonars (Goldsmiths), Two Larhs, Two Goluks, one Purdesees, Two Mahratta Mallees (Gardeners) and eight Moosulmans.

16th. *Brahmins seem the most proper Persons for Teachers and Rules under which they should be nominated.* I fancy it will be advisable, with very few exceptions, to nominate Brahmin Teachers to any Schools that may be hereafter established, and of course, as they would be chiefly paid by Government, they would be liable to removal for neglect of their duties, or any impropriety or immorality that seemed to demand such a serious mark of displeasure; and in all cases the emoluments of the Schoolmaster would naturally be made to depend on the number of his pupils, by fixing a certain allowance for each Boy.

17th. *Kumavisdars to visit the Schools and report on them periodically.* The Kumavisdars, or a careful carkoon on their behalf, might be ordered to visit each School quarterly, or even monthly in the Districts, and to report on the number of pupils and the apparent progress they were making. At Ahmednuggur, Nassuck and Sungumnair, and the villages in the neighbourhood of those towns, this duty might be performed by the Collector or one of his assistants, and he, or they, should also go once a year to those in the Purgannahs.

18th. *Three Kumavisdar-ships whose reports have not been received have been estimated for.* The Kumavisdars of Nassuck, Chandore and Neywassa have not yet sent in their answers to my Queries, but I have estimated for those Districts in this Dispatch, and I shall submit the result of their enquiries the moment they come to hand, likewise the Report of the Sub Collector of Sholapoor, as soon as it reaches me.

(A true copy)
Sd/- JOHN WARDEN.

I have the honor to be, &ca.
(Signed) HENRY POTTINGER,
Collector.

QUESTIONS PUT TO THE KUMAVISDARS REGARDING SCHOOLS.

How many Schools are in the Talookas under you? How many of these are in Government villages, and how many in alienated ones? State the names of the villages, and should there be more than one school in any village mention it. Send a List of Villages both Government and alienated in which there are not schools?

2. What is the pay of the Schoolmaster where there are Schools? What portion of it does he receive from his pupils and what from the Gramkhurch?

3. Should it please Government to direct it, could schools be established in villages which have not such at present ?

4. Should Government be pleased to grant a small allowance in the Goankhurch as the pay of a schoolmaster, would schools be established in all (or most) villages ? You are to state also your opinion as to what would be a sufficient remuneration for the schoolmaster, exclusive of what he would receive from his pupils ?

5. What proportion of the Boys of such villages as have schools at present, attend the Schools ?

6. What are the Boys taught in the schools that are at present established, and of what particular caste are they chiefly ? Brahmins, or Mahrattas, or Marwaries, send a detailed statement on this point ?

7. Mention the castes of the schoolmasters in your district, where there are schools at present ?

8. Should Government decide on having schools established in all villages, could schoolmasters be found for them all in your District ?

9. It appears to Government, that it is doubtful whether the children of Koonbies and those who live by their labour would have time to attend the schools. You are therefore to investigate, and report your opinion on this point ?

Signed. HENRY POTTINGER.
Collector.

CITY OF AHMEDNUGGUR.

1. There are 32 schools within the City of Ahmednuggur of which 16 are for the study of the Vedas, Shasters, and astrology. In 13 of the remainder are taught 6 Maratha reading, writing and accounts, and in 3 Persian is studied.

2. The sixteen schools for the Vedes &ca. are all taught gratis. The aggregate emoluments of the other 16 are 94 Rupees per month, of which no portion is defrayed by Government.

3. No additional schools are required, but some assistance from Government to those already established would be highly expedient.

4. One or two schools for Medicine and one for English would be esteemed a great boon by the people and there would be no difficulty in getting Teachers for them to a certain extent.

5. About one third of the Boys in the City attend the schools.

6. The total number of Scholars is 571, of whom 275 are Brahmins, 64 Koonbees, 14 Sonars, 13 Weavers, 13 Oilmakers, 5 Coppersmiths, 13 Purdesees, 19 Kassars, 9 Carpenters, 13 Dyers, 4 Indigo Dyers, 8 Marwaries, 10 Goozurs, 7 Zingurs, &ca. 8 Kanrah Wanees, 9 Cloth sellers (Simpees) and 90 Moosulmans Boys. The whole of the last class are studying Persian and Arabic alone.

7. Amongst the schoolmasters, there are 26 Brahmins, 1 Brahmunzyee, 1 Gowurdhun, 1 Oilmaker, and 3 Moosulmans.

8.
9.

Signed H. POTTINGER.
Collector.

NUGGUR.

1. There are 3 schools in the Kusba of Bhingar. In one of these the Vedes are taught and in another astrology. In the remaining nine schools writing and reading Marattas, and accounts are taught. There are 11 schools altogether in 9 Villages, and 68 Villages in which there are no schools.

2. In two of the schools of the Kusba of Bhingar the Boys are taught gratuitously. The average of the Receipts of the schoolmasters in the other 7 schools is $5\frac{1}{2}$ Rupees per month. It is partly paid in money and partly in grain and in some instances the Schoolmaster is furnished with his Victuals by his pupils alternately.

3. Schools could only be established in 7 additional Villages of the Nuggur District. The rest are all too small, or the people too poor and too busy with other occupations, to admit of their being of use.

4. School could only be Establishment in seven villages, with the assistance of Government. The amount required from Government would probably average four Rupees per month in each village and some of those in which there are schools already would need the same assistance, as the schoolmasters cannot support themselves in this way alone.

5. In the Villages in which there are Schools, and those to be established, about one third of the Boys would, it is calculated, go to school.

6. With the exception of the two Schools at Bhingar, the Boys are taught in all the others to read and write Mahrattas, and keep Accounts. This is done chiefly by writing on sand, but in some of the schools coarse paper is used. Out of the number of Boys which it is calculated would go to school, one half are Brahmins, one third of the remaining moiety are Mahrattas and the other two thirds miscellaneous, such as weavers marwaries, Goldsmiths, Wanees &ca. &ca.

7. Out of the 11 Schoolmasters, eight are Brahmins, one is a Mahratta, one a Brahmunzyee and one a Goldsmith.

8. Schoolmasters could easily be had for the 7 Villages in which the Establishment of schools would be useful.

9. It is quite certain that very few of the children of Koonbees, Shepherds and others, who live by their manual labour, would attend

the schools. The Boys in such families are sent out to watch fields, tend cattle, gather fire-wood, glean during the reaping season &ca. &ca. etc. as soon as they can walk and their Parents would not hear of their going to school.

Signed H. POTTINGER.
Collector.

KURDAH.

1. There are thirteen schools in this Purgunna. Eight of these are in Government villages, including the Bazar of Siroor, in which alone there are five. The remaining five are in alienated villages. Eleven of the Schools are for teaching reading and writing Mahrattas and keeping Accounts. One (at Siroor) is a Telingay school, and one for astrology. There are no schools in 136 villages.

2. The school for Astrology at Siroor is taught gratis. The emoluments of the Schoolmasters in the other 12 do not average 3 Rupees per month each. The highest is $6\frac{1}{4}$ and the lowest $1\frac{3}{4}$.—The medium $2\frac{1}{2}$.

3. Schools might be established in 9 villages of this Kamavisdarship. Eight in Government villages and one in an alienated village.

4. 9 Schools might be established in nine villages of this Kumavisdarship, provided Government granted some allowance for the Schoolmaster. The Boys in these villages are calculated at 10 each, in all 90, and taking them at 2 Annas each per month, the total Receipts from the pupils would be 15 Rs. per month or about $1\frac{1}{2}$ Rupees to each Schoolmaster which would require to be at least doubled by the Government.

5. Of the Boys able to learn, & who are estimated in the villages in which there are schools to amount to 220 in all two thirds or 145 go to school.

6. In the eleven schools where reading and writing Mahrattas and keeping accounts are taught, there are 138 Boys. In that for astrology—3, and in the Telingay School 4 of the former there are 49 Brahmins, 8 Kumattees, 35 Mahrattas, 1 Purbhoo, 13 Wanees and the rest miscellaneous. The three Boys learning astrology are Brahmins and in the Telingay school are 3 Kamatkees and one Brahmin.

7. Of the thirteen schoolmasters 12 are Brahmins and 1 a Mahratta.

8. Schoolmasters could easily be had for the nine additional schools that could be established.

9. It has been stated above that there would only be use for nine additional schools at which it is calculated that about 150 Boys would attend, but many of their parents are too poor to pay for their education.

Signed. HENRY POTTINGER.
Collector.

PARNAIR.

1. In six villages of this Purgunnah there are 14 Schools.—Of these 8 are in the Kusba of Parnair. Three of them are for teaching Mahrattas, Four for the Vedes, and one for Persian.—The remaining Six Schools are all for Mahrattas. There are 78 villages in which there are no Schools. 64 Government and 14 alienated villages.

2. The four schools where the Vedes are taught and the one for Persian are kept Gratis. The Schoolmasters in the other nine receive on an average about $3\frac{1}{4}$ Rupees per month each in cash and Grain, and the privilege of dining alternately with their Scholars when of the same sect.

3. Three additional Schools might be established in this Purgunnah, provided Government made some allowance, and even where there are schools some assistance is highly requisite.

4. From three to five Rupees per month, if allowed by Government in the Goankhurch, would be sufficient to induce schoolmasters to settle in the villages alluded to in the preceding reply.

5. About one sixth of the Boys in the villages where there are schools attend them. The rest are prevented from doing so by the poverty of the Parents and other causes.

6. The scholars in this Purgunnah altogether amount to 129, of whom 77 are Brahmins, 15 Koombes 32 Bunnees, and 5 Moosulmans. Of these 30 of the Brahmins are studying the Vedes, and the 5 Moosulman Boys are learning Persian. All the rest are Mahratta Pupils.

7. Of the fourteen schoolmasters 10 are Brahmins 1 is a Larh, 2 are Sonars (Mahrattas) and 1 a Moosulman.

8. Schoolmasters could be procured for the new schools contemplated in reply 3.

9. It has been ascertained by enquiry made in each village that few (or none) of the Koombes will send their children to school, even should Government bear the whole expence, as those people say they cannot dispense with the services of their Boys after they are able to go about. Some of the Patails and upper classes of Meerasdars would willingly have one Boy in each of their families taught, but even they acknowledge they would not be disposed to send all their sons to school on any terms.

Signed. HENRY POTTINGER.
Collector.

RAHOORY.

In this Kumavisdarship there are 11 schools in 9 villages, in ten of which Mahratta reading, writing and keeping accounts are taught, and in one Marwarry. There are no schools in 124 villages.

2d. The total emoluments of all the Schoolmasters in this District is $35\frac{1}{4}$ Rupees, which gives rather less than $3\frac{1}{4}$ Rupees to each man. The

highest is 8½ Rupees (at the Kusba of Rahory) and the lowest one Rupee. There is no allowance from Government.

3d. Five schools for Mahrattas and two for the study of the Vedes &ca might be advantageously established in these Districts.

4th. The whole expense of the new schools would require to be borne by Government and it is calculated that from 4 to 6 Rupees per month would be sufficient pay for the Teacher according to the size of the village and the number of his scholars.

5. Two thirds of the Boys attend the schools in villages where there are such at present.

6th. The total number of Pupils is 141, of whom 67 are Brahmins, 24 Koonbees 20 Marwarries, 3 Goozrattees, 5 Kassars, 6 Sonars, 9 Weavers, 7 miscellaneous.

7th. Of the 11 Schoolmasters, 10 are Brahmins, and is a Marwarry.

8th. Teachers could readily be procured for any number of schools that might be set on foot.

9th. Generally speaking the children of the common Koonbees in villages would not attend the schools on any terms. The sons of Patails and the richer Mirasdars might do so, but the number would be insufficient to support the masters without the assistance of Government.

Signed. HENRY POTTINGER.
Collector.

SUNGUMNAIR.

There are 21 schools in five villages of this Kamavisdarship. Of these there are 17 in the town of Sungumnair alone, and 1 in four different villages. Of the former 5 are for teaching Mahratta reading, writing and accounts, 4 for the Vedes, 3 for the Shasters (Law), 1 for astrology, 2 for medicine, and 2 for Persian. The 4 in villages are Mahratta schools. There are no schools in 117 villages.

2nd. The Schools where the Vedes, Shasturs, astrology and medicine are taught, are free of expence. The average gains of the Schoolmasters in the remaining 11 are not more than 2 Rupees each per month.

3. Five or six additional schools might be set up, if Government ordered to that effect.

4. From 2 to 6 Rupees per month would probably be required to enable a School Master to live in the villages alluded to in the preceding reply as few people could afford to pay him any thing. Even in the Town of Sungumnair the Teachers of the Vedes &ca. are obliged to work at something else for their bread, and the consequence is they neglect their Scholars. Some arrangement would therefore be required for them, as well as the Mahratta Schoolmasters.

5. About one tenth of the Boys in villages where there are Schools attend them. The rest are too poor and have too much to do, to give the time up to education.

6. The total number of Scholars now in this Kumavisdarship are 235. Of these 134 are Brahmins, 31 Koombees and other Mahrattas, 14 Khuttees 10 Sonars ; 13 Moosulmans, 8 Purdesees, &ca. &ca.

7. Sixteen of the Schoolmasters are Brahmins,—one is a Goozur—one a Sonar—two are Gholuks (half caste Brahmins) and two Moosulmans.

8. Schoolmasters would be readily procured for villages stated in reply 3.

9. Koombees and others would not send their children to school, even though they could do so free of expence. The Parents of such require the service and assistance of their children in supporting the family and have no object in having them taught.

(Signed) HENRY POTTINGER,
Collector.

ANKOLA &ca.

1. There are six schools in four Government villages, and 165 villages in which there are no Schools. Of the 6 Schools, 3 are in the Kusba of Ankolla and 1 each in three other villages.

2. The average receipts of the Schoolmasters are 2½ Rupees p. month. The highest is 3 Rupees and the lowest 1½. It is paid by the pupils and there is no allowance from Government.

3. Schools might be set on foot in nine villages, 7 in Government villages, and 2 in alienated ones, in which from 10 to 15 Boys each would attend. All the rest of the villages of this Kamavisdarship, are small and the inhabitants chiefly coolies, who would not learn to read and write if they were paid for doing so.

4. From 2 to 3 Rupees per month in the Gaonkhurch would be requisite to induce Schoolmasters to settle in the villages stated in the preceding Reply, and even where there are Schools now some assistance is lowly called for to enable the Teachers to eke out an existence.

5. About 10 per cent of the Boys in villages where there are schools attend them.

6. There are 93 scholars in all the schools in this Kumavisdarship. The whole are taught to read and write Mahrattas.—Some on sand and others on Paper. Of the 93 Boys, 44 are Brahmins—15 Koonbees, 5 Weavers, 5 oil-sellers, 9 kasts, 9 Sonars, and 6 miscellaneous.

7. Four of the schoolmasters are Brahmins, and kasts (Descendants of Goozaratees and Brahmins).

8. Schoolmasters would be procurable for the number of villages stated in reply 3, but not beyond that.

9. The Koombees, and others who live by hard labour would not send their children to school, as they require their services at home, and besides this the Boys themselves being all wild coolies would have no idea of learning.

Signed. HENRY POTTINGER.
Collector.

JAMKHAIR.

1. There are fourteen schools in this District. Of which there are four in Kurdlah—and two in Kurrah. Thirteen are in Government villages and one in an alienated village.—In sixty eight villages there are no Schools.

2. The average emoluments of the Schoolmasters is three Rupees per month. The highest are 4 and the lowest 1.

3. Schools might be established in 31 villages in this Kumavisdarship—18 in Government villages, and 13 in alienated ones.

4. Were schools ordered to be established in the 31 villages alluded to in the preceding reply, it would be requisite for Government to make an allowance in the Gaonkhurch for the Schoolmaster on an average probably 3 Rupees (or less) per month would be enough, but this would of course depend on circumstances.

5. By a census taken, it has been found that there are 1007 Boys fit to attend School in the villages where there are such at present and out of these 245 go to school. The rest are the sons of Koonbees, Trades men &ca. who cannot be spared by their Parents.

6. The whole of the Boys stated in the preceding Paragraph are learning to read and write Mahratta and keep accounts. Amongst them are 92 Brahmins, 38 Koonbees, 26 cloth-Dealers (Mahrattas) 17 Mar-warries 29 Weavers, 24 Wannees, 7 Kassars,—5 Moosulmans, &ca. &ca.

7. Eleven of the Fourteen scholmasters are Brahmins—one is a Goojrattee,—one a Bhamunzyee, and one a Mahratta cloth Dealer.

8. There would be some difficulty perhaps in getting Schoolmasters for all the villages mentioned in the 3d. reply in this Purgunnah, but doubtless they might be induced to come from other Districts.

9. Very few Koonbees could afford to send their sons to school, even were they to be taught gratis, because the children as soon as they can walk are made useful in the house and fields—and the elder Boys hired out to tend cattle,—weed watch fields &ca. for which they get a Rupee or two per month, and which assists the family. Without such aid the poorer Koonbees would not be able to rear their children.

Signed. HENRY POTTINGER,
Collector.

SHEWGAUM.

1. In this Purgunnah there are 4 schools in two villages. In Sixty three villages there are no Schools. Three of the schools are in the Kusba of the Shewgaum and one in the village of Maneckdundy.

2. The average receipts of the four Teachers in the Schools above mentioned are $2\frac{1}{2}$ Rupees each per month. Three of the Schools are for Mahrattas and one for Persian, but the Masters are much distressed to live.

3. Schools might be established in nineteen villages. Eleven Government ones, and eight alienated ones.

4. The whole expense of the new Schools would fall on the Gaonkhurch as the people are too poor to pay the Teachers in the villages where there are not places of instruction at present.

5. About one fourth of the Boys go to School in the villages where there are such.

6. The total number of Boys who attend the four Schools are 52. Of these 7 are learning Persian and 45 Mahrattas. Their castes are 27 Brahmins,—12 Koonbees,—7 Moosulmans,—4 Sonars and 2 Bunneas. The education of clever Boys is completed in 4 years, between the ages of 8 and 12. Those of medium talents in 6 years and the Dunces (if at all) in 8 years.

7. The castes of the present Schoolmasters in this Purgunnah are 1 Brahmin, 1 Purdese, 1 Moosulman and 1 Brahmunzyee.

8. Schoolmasters could readily be had for the schools contemplated in Reply 3.

9. The cultivators and Koonbees who have to work hard for their bread would not send their children to School on any terms, because they require them to tend cattle watch fields, &c. In the nineteen villages alluded to in answer 3 Schools might be found useful.

Signed. HENRY POTTINGER,
Collector.

PATODA.

1. There are 24 Schools in 11 villages of this Kamavisdarship. Of these 12 are in the Kusba of Yewlah alone, of which 8 are for teaching Mahrattas 3 for the Vedes and astrology combined, and 1 for Persian—Of the remaining 12 Schools, one (at Kopargaon) is for the study of the Vedes &c. and 11 for Mahratta writing, reading, and accounts. There are no schools in 244 villages, of which 173 are Government and 71 alienated ones.

2. The average receipts of the Teachers are about three Rupees each per month. There is no allowance from Government on this account.

3. Should it please Government to order it, Schools might be advantageously opened in thirteen additional villages.

4. The whole of the expence of the new Schools would have to be borne by Government, and it is calculated that from 3 to 7 Rupees per month would be sufficient pay for each master. Where there are Schools now some assistance from Government is very much required.

5. One fifth of the children attend School in villages where there are such at present.

6. The number of Boys now receiving instruction in the Schools in this Kumavisdarship, are 402 of whom there are 173 Brahmins—33 Goozrattees—17 Marwarries—5 Putnees Dyers, 10-12 Wanees—4 Goluks, 3 Moosulmans, 22 cloth sellers 24 Sonars; 14 Kassars, 15 oil-makers, 44 Weavers, 26 miscellaneous &c. The greater part of these learn to read & write by letters made on boards sprinkled with sand, but paper is used in some of the schools.

7. The Castes of the schoolmasters are 20 Brahmins, 1 Sonar, 1 Jungum, 1 Koombee, and 1 Moosulman.

8. Masters for any number of Schools might be had.

9. The Koonbees and others who support themselves and families by manual labour would not send their children to learn on any terms—Patails, Bramins, Wannees &c. would no doubt do so if additional schools were established, as their sons have leisure, whereas those of the poorer classes have no time to think of education.

Signed. HENRY POTTINGER,
Collector.

SINNUR

1. There are 10 Schools in eight villages of this Kumavisdarship. The whole of these are in Government villages. There are no Schools in ninety nine villages.

2. The Receipts of the Teachers in the 10 Schools average 3½ Rupees each. There is no allowance from Government.

3. Five additional Schools might be established.

4. It would be requisite that the expence of the new Schools should be chiefly borne by Government, and even where there are such now, some assistance is very much needed to enable the masters to live and devote all their time to their Scholars.

5. About one fourth or 25 Per Cent of the Boys go to school in villages—where there are any. The highest proportion gives half, and the lowest a tenth.

6. The total number of Scholars are 162, of which there are 100 Brahmins, 13 koombees, 5 Goozrattee Wanees, 9 Sonars, 6 cloth sellers and 29 miscellaneous. The whole learn in Mahrattas reading, writing, and accounts.

7. Nine of the Schoolmasters are Brahmins, and 1 is a Mahratta.
8. Schoolmasters would be easily procured for the new Schools mentioned in reply 3.
9. It has been ascertained, by particular inquiry made on the spot in each village that even though Government were to establish (free) Schools in more villages than have them at present and those adverted to in reply 3, still the Koonbees would not send their children to learn, because they require their services to tend cattle, weed, bring Grass, watch fields, &ca. &ca.

Signed. HENRY POTTINGER,
Collector.

WUNN DINDOREE.

1. There is only one School in this Kumavisdarship, in the Kusba of Wunn and none in 173 villages.
2. The Schoolmaster receives about 10 Rupees per month in grain and money.
3. It seems probably that Schools might be advantageously established in 28 villages of these two Purgunnahs.
4. It would be requisite that Government should bear the chief expense of the Schools, if there were new ones established and even then very few Scholars would attend them.
5. About one fourth of the Boys attend the School.
6. The total number of Boys are 33, of whom 20 are Brahmins, 2 Purdesees, 6 cloth sellers, 5 miscellaneous. The whole are taught to read and write Mahrattas, and keep accounts in that language.
7. The only schoolmaster is a Brahmin.
8. Schoolmasters could be readily found for the 28 Schools contemplated in reply 3.
9. The Koonbees would not send their children to school were they established gratis because they require them for various purposes, from the moment they can walk. The sons of Patails and Wanees no doubt would go to school, and also all Brahmin children, the number of this latter caste is very small in these Purgunnahs.

Signed. HENRY POTTINGER,
Collector.

2

To

WILLIAM CHAPLIN, ESQUIRE, Commissioner &ca. &ca. POONA.

Sir,

1st. *Information and report of the schools received will report more fully hereafter.* I have the honor to acknowledge the receipt of your letter dated the 19th March and 15th Instant on the subject of schools and although I have not yet collected so much information as I wish, as I shall at a future time address you regarding them, I now comply with the request expressed in your last letter.

2d. *The Return of the present state of instruction submitted.* The enclosed return exhibits at one view much of the information regarding the present state of instruction which I have been able to collect.

3d. *There are 110 schools in the District which gives average about one school for every ten villages.* Deducting the schools in the city of Poona there are, it would appear 110 schools for the Maratta language within the district. This gives on the whole number of villages about one school for every ten villages; but if the poor Mawullee hamlets that are termed villages be deducted, the average would be about one school to every eight villages.

4th. *Schoolmasters are paid by the Parents or relations at the rate of 6 Rs. 5 Rs. 4 Rs. 3 Rs. per annum for each scholar.—The practice of schoolmasters being paid by the villages no where prevalent.* Village Schoolmasters are paid by the parents or relations of those who attend them at the rate of 6 Rs. 5 Rs. 4 Rupees and 3 Rupees per annum for each scholar—I have discovered no instance of their being hired by or for the village community or paid by it, or from the proceeds of any contribution clubbed for by any but those who expected value in return at the time of its being made. The payment of village schoolmasters by Government directly or indirectly has also no where been found to have prevailed.

5th. *Defering to reply to some other queries.* I defer replying to most of the queries contained in Mr. Farish's letter.

6. *Many rich men hire private Tutors for teaching their Boys sanskrit.* Many of those schoolmasters who teach Sanscrit and instruct their scholars in the learning and sciences recorded in that language, would with more propriety be termed private Tutors. It is the Custom for a rich man to hire a Tutor of this description, who usually resides with him for the instruction of his sons,—but if they are not numerous enough, or if they are all of them not of a proper age or capacity for receiving the instruction of the Preceptor, both for the sake of emulation and from motives of religious charity, there are several intelligent youths of a poor neighbour's or friend's family invited to attend the

daily course of lectures and instruction, gratis.—Several heads of families also occasionally club their means to hire a good tutor for the common instruction of their sons. In both of the above cases no stranger boy is admitted without the express sanction of those who employed the Tutor—other Instructors hold schools gratis—There are either men of rare ability and eminence in particular branches of learning, and in their circumstances above the necessity of taking a reward for their labours, or they are poor men of slender capacity and ability who are glad to trust to the gratitude of scholars, who, if they demanded a stipulated reward or salary would perhaps prefer paying a little higher for the superintendence of a better teacher, or would not learn at all. The great Shastrees who teach gratuitously hold their schools in their own houses. The poor ones where they can, in their own, or the house of the scholar they expected the greatest present from. These explanations will account for the number of scholars exhibited, in many cases, in the return, bearing so small a proportion to the number of schools. I is remarkable that there are no teachers of Physic and Surgery.

7th. *Villagers take the advantage of the residence of a Puntjee in their neighbourhood to send their sons to be taught by him.* If there is a Puntjee in a village, the better sort of Ryots in all the neighbouring villages take advantage of his presence, and send their sons or at least one son of the family to be instructed by him in reading, writing and arithmetic—although the knowledge of these Puntjees is very circumscribed; they seldom are able to communicate above one half of it to their pupils, either from the mode of instruction being bad, the Puntjee careless, or the desultory and unconnected mode in which his pupils attend him, or from all these causes in turn—It is certain however that the present race of Coonbee men who can write, perform the operation in a very clumsy and ploughman like character, while I question if one out of ten, although they can read short sums, could add together two lines of figures. From the information I have picked up, I should consider the rising generation as not very likely to surpass their fathers, excepting under an improved system and better teachers. In as far as regards the will to learn, it is surprising how extremely fond Parents are of getting their favourite and cleverest sons taught. I can myself speak to the liberality of several rich Coonbies of my acquaintance, who it might be supposed from their own ignorance would be inclined to undervalue the advantages of education, and to spend their money in marriages, or on baubles for their wives, who have hired Puntjees to live in their villages, paying them a certain monthly sum for coming there at their request, and for educating their children yet allowing them to teach the other village Boys on the usual monthly allowance—Copies of the printed Books sent by Government for distribution were particularly prized by these persons and by the Boys, who I have no doubt will qualify themselves in reading to a much greater and more permanent extent, from the pleasure they will acquire in reading them, and from the stimulus I have held out to them of obtaining some other book as soon as they shall read the stories fluently to me.

8th. *Josees and Coolcarnees education.* The Josees are in general a very ignorant class—the Coolcarnees' family is the best educated in every village, and their instruction is usually acquired from their fathers or uncles. I shall do myself the honor of reporting further at a future period on this interesting subject.

Poona,
20th July, 1824.

I have the honor to be &ca.
(Signed) H. D. ROBERTSON,
Collr.

True copy
(Sd.) JOHN WARDEN.

3

To

William Chaplin, Commissioner, Poona.
Political Agent's Office, S.M.C.

Sir,

I have now the honor to transmit my report on the subject of village Schools. The returns received from the Talooks composing the principal Divisions give Schools 150, tutors 171, and pupils 2,348—those from the late Sub Collectorate South of the Bheema give Schools 86 and pupils 1,049, and those from the three Talooks of Ranebednoor, Schools 24, tutors 34, and scholars 531—making an aggregate of Schools 270, tutors 291, and pupils 3,845.

2d. Of the Schools 146 are Mahratta, 112 Canarese, 7 both Mahratta and Canarese, and 5 wherein Persian and Hindustani are taught, of the Tutors 138 are Brahmins, 139 Lingaits, 5 Hindoos of different castes and 9 Mussalmans, of the pupils 943 are Brahmins, 2,092 are Lingaits, 609 Hindoos of different castes, and 118 Mussalmans.

3d. With respect to the nature of the instructions procurable in these village Schools and the attainments of pupils in the principal Divisions, these returns give pupils 1,390 as the number being taught "dowl atcharum" that is writing in sand on the ground or on boards, reading and writing and simple arithmetic, 871 reading Jayamony the Amarakosh, Vedoorneetee &ca. &ca 50, and Persian books such as Kareema &ca. 57.

4th. In the Sub Collectorate South of the Beema little else is taught beyond the elements of reading, writing & arithmetic, and there is but one School in which the Jayamony is being read, and that in the Hoongund Talooq.

5th. In the three Talooqs of Ranebedhoor 169 are being taught "dowlatcharum" 325 to write, 15 are learning accounts, & 8 are reading the Jayamony.

6th. In the principal division the charge for schooling varies from seven and a half to one anna per month for each boy, and the incomes of tutors from Rupees 6. . 8 as. to Rs. 1. . 5 as. per month, averaging an income about 4 Rupees six annas per month.

7. In the Sub Collectorate South of the Beema Tutors receive from one Re. to 4 annas, per month per Boy according to the ability of parents or the nature of the education they receive.

8. In the three Talooks of Ranebednoor the average charge for each Boy is a quarter of a Ree per month.

9. The Vaidis, Shasturs and Pooranas are not taught at any of these schools, such knowledge being confined to Brahmins who are engaged as private tutors or if the circumstances of parents do not allow it, they send their sons to serve some Waidieka or other learned Brahmin who in return for such services gives them Instructions gratis. In some of the Schools the *Balbotha* or Sanscrit language is being taught.

10th. Besides however the monthly charge of schooling parents are bound to give tutors their meals as often as they call upon them, it is also customary for parents to make them upon particular days trifling presents.

11. By the census taken about five years ago the population of the Company's part of the Dooab amounted to about 6 lacs of souls divided into the following Sects or Castes Brahmins 32,000, Rajpoots 5,000, Wyshes 1,500, Mahrattas 42,000, Jains 8,000, Punchal 20,000, Mussalman 43,000; Lingaits 1,95,000, and Shudras 2,40,000; contrasting which returns with the figured statements received with the reports from the Talooks on education the proportion of educated to uneducated, would appear as one to one hundred & fifty four.

12th. Of the educated half are not advanced beyond the mere elements of reading, the remainder with the exception of about fifty who read the Jayamony and other Books are merely taught to read, to write and cast up accounts, even this knowledge defective as it is, is chiefly engrossed by the sons of Brahmins and Lingaits, the proportion the former bear to the whole population of the country, is as one to twenty and the latter as one to about three, while in respect to the remainder who compose the labouring classes of the people Mussalmans excepted, all instruction may be considered as nearly unattainable.

13th. It is clear therefore that education is at the lowest ebb in this Collectorate and since there can be no question as to the policy of diffusing knowledge among the people, it behoves us to do our endeavours to organize such a plan of education as will gradually tend to the intellectual improvement of the rising generation of every class of the Community.

14th. In the principal Division it is estimated that 1,700 additional Scholars might be procured if Government would be at the expence of maintaining tutors, and at the calculation that one tutor could educate

twenty-five boys in reading, writing & arithmetic, ninety two tutors would be sufficient who could be had at the average rate of six annas per month per pupil, equal to about 7 Rs. per month per each tutor.

15th. In the Sub Collectorate South of the Bheema Mr. Munro proposes 70 New Schools, being of opinion that 400 pupils might be added to the present number, Rupees 10½ per month is proposed by one of the Sub Collectorate Moamlutdars as the salary of a tutor.

16th. Mr. Stevenson suggests that there be three classes of school masters from 10 to Rs. 14 per month according to their deserts, and number of scholars, and he further recommends that a small remission of the Government demands be made to Ryots during the time their children are at school in order to compensate for the loss of their labour.

17th. To relieve parents wholly from the expence would be impolitic as it would be imposing an unnecessary burden on Government, but a school where the children of the poor may be taught gratuitously would be attended with comparatively a trifling expense and would be more than compensated for by the benefits it would diffuse, I would therefore propose that we make a commencement by the establishment of Schools where the Children may be taught gratuitously regulating the allowance to be granted by Government to Tutors by the number of poor Scholars at the average rates now being paid for Schooling viz. 6 annas per month for each pupil certified by the Patail and Koolkurnee as well as parent, to have been in daily attendance at the schools in their respective villages, the number of poor Scholars should not exceed five per cent of the number of youths from the age of seven to fourteen in each village it being understood that tutors be at liberty to take in as many more Scholars as they may be able to instruct Sons of parents who can pay for their education.

18th. I cannot discover that there are any available Government funds from which the sum necessary to defray the education of the poor could be raised, and any attempt to assess Nemnooks &c. would excite a great deal of dissatisfaction which might defeat the object in view, as however it would appear to be the wish of the people that Government take the village Schools under their patronage we may confidently hope for their co-operation by means of occasional contributions from the opulent and respectable portion of the community.

19. Should the Government approve of these suggestions it will occur to them that one of the first things to be provided for, will be a few elementary books conveying an easy method of teaching the rudiments of reading, writing and arithmetic also a few tracts containing moral sentences, and those prudential maxims which are most important to the poor in the vernacular dialects, works of the above descriptions in Mahratta could be easily translated into Canarese—the most common dialect in the Dooab.

Dharwar,
22nd August 1825.

I have the honor to be &ca.
(Signed) T. H. BABER,
Political Agent.

4

Dharwar. Some of the Puntjee (Schoolmasters) demand from 4 annas to 1 Rupee for each child—others teach moofut (Gratuitously) many Parents do not conform to their engagements to the Puntjees, for when they send to demand what is due, Parents sometimes withdraw their children. A Puntjee demands 16 Rupees per month to instruct 25 Children in the Hindvee, Canaree, and Balabodha Languages, to qualify them to read the Punchopaikyan, Vidoorneetee, Jayamonee &ca. Books—12 Rupees to instruct the same number of children in reading and writing the 2 former languages only and, 8 Rupees for the Canarese alone. —Teachers are procurable, if new Sala (Schools) are to be established, and were parents compelled to conform to their engagements, the present Puntjees, and those who may hereafter be employed, will instruct and qualify 25 Scholars each.

Miserecotta. The present Puntjees (Schoolmasters) do not earn a sum sufficient to maintain themselves, some of them demand from 6 to 10 and others as far as 12 Rupees month to instruct 25 children in Hindvee, & Canaree. Puntjees are procurable for new Salas (Schools). There are about fifty Brahmin children of the Vyedeecka sect here.—At Kuttgutkee, Miserecottah, & New Hoobly; three Brahmins should be entertained to instruct these 50 children in the Vaid & Shaster at 8 Rupees each per month.

Purusgur. The Hindvee Puntjees (Schoolmasters) demand the following rates.

To instruct a child to read & write 1 Rupee per month, —the simple rules of Teriz (Arithmetic) $\frac{1}{2}$ Ditto, the Wonama or rudiments of Language $\frac{1}{4}$ Ditto—each Schoolmaster will engage to teach and perfect 25 scholars at these rates if Government will sanction them,—Half the above rates are demanded for Canarese Puntjees.—For new Salas (Schools) Puntjees are procurable at 16 Rupees each per mensem, payabler by Government.—Parents should themselves examine the progress of their children every day and the Sirkar servants hold general examinations monthly,—the adoption of such measures as these will go far towards improving the education of youths.

Nowulgoond. Puntjees commence instructing children. (Dhoola acheron) forming Letters in the sand or on Earth; the rudiments of the Language; (Teriz, Bereez) Arithmetic—reading and writing, also in reading and copying the Jayamonee Slogas, Historical poetry &ca. (Baree Ellum) the higher branches of Literature viz. Vaid, Shasters and pooranas are taught by their Gooroos. The Puntjees themselves being incapable of teaching such knowledge. Each child pays from $2\frac{1}{2}$ to 8 Annas, exclusive of which the Puntjees go & take their meals at the houses of their Scholars' Parents, and others, alternately. It is not the practice in this Talook to stipulate for any fixed annual payment: should Government or any benevolent Individual be induced to entertain Puntjees at their expence such persons may be had who will teach and perfect their scholars, for 7 or 8 Rupees per month, and in those villages

where there may be none, those of the neighbouring villages will be happy to engage as Puntojees there. If it is in contemplation to establish new Salas, sufficient number of Puntojees are procurable, the present number of Scholars cannot however, under existing circumstances, be augmented, as some parents are too poor to pay for their schooling. An annual reward to each Puntojee of a Dhotee cloth, Selah Ditto, Turban, Duglah (quilted Jagget) and Topee from the Sirkar, or any principal Inhabitant, will greatly stimulate them to exertion.

Badamee. The protection and pay of Government will induce the Puntojees (Schoolmasters) to make greater exertions in instructing the youths committed to their charge,—There are Individuals who are competent to teach Persian, Arabic, & the Shasters, who will gladly undertake the Office, if arrangements are made for their maintenance.

Dumnull. The Puntojees of this part of the country are able to teach simple account, reading the Jayamonee and Amarakoshah, but not other higher branches of learning. —At Gudduk there is a Puntojee who demands 306 Rupees to complete the Education of 27 children.—Puntojees however, are not procurable for any new Salas (Schools) it may be intended to establish, even those at present employed as such could not instruct more than their present number of Scholars—should persons offer themselves for the new Schools, they should be well versed in Canarese and Hindvee—a superintending controul by the Government will tend to advance the progress of education.

Bagulkotta. There are no Puntojees (Schoolmasters) who engage to instruct children of a whole village at a stipulated rate.—To induce the Puntojees to encrease the number of their Scholars, & to pay more attention to their education, Government should make them presents, & if Government will further establish Schools, many poor children now deprived of the benefits of education will receive it.

Bun Kapoor. Competent Puntojees are not procurable for new Schools at less than 12 Rupees each per mensem, while those now engaged as such will increase the present number of their Scholars to 25 more, but not a greater number, because the Koonbees (cultivators) do not send their children to school, or at least those who do withdraw them after the lapse of 6 months or a year, when they employ them in the labours of the field, while Vannyans (Merchants) employ their children in trade, so soon as they have learned simple accounts.

Hangull. Should Schools be established in some of the populous Pethas & villages, the children of neighbouring Villages will attend them, and Schoolmasters would be procurable without difficulty, and if Government give their sanction to a monthly payment for each child from 4 to 8 annas, Puntojees will pay more attention to their Scholars than they do at present.

New Hoobly. An Hindvee Puntojee receives,—To instruct a Boy in reading and in simple accounts $\frac{1}{2}$ Rupee per month—In the Dhool or writing in sand or on a board besmeared with earth (alias elements of

language) $\frac{1}{4}$ Rupee—In Canarese for reading and simple accounts $\frac{1}{2}$ Rupee. In the Dhool or rudiments of the language $\frac{1}{4}$ Ditto; and to instruct a Boy to read the Jayamonee 1 Rupee. These are the general rates at present.—Persons hereafter employed as Puntojees should be entertained on the same Terms. If Schools are established, they should be at populous Pettas and villages, where Puntojees are procurable; increased rates will induce the present Puntojees to augment the number of their Scholars; Government however should exercise a superintending control over the schools, & hold monthly examinations.

Padshapur. The Puntojees in this Talooka do not instruct their Scholars in reading the Jayamonee Cavee &ca. It is customary for youths to go and serve Pundits who understand the Shasters and thus they learn from them. —Wealthy individuals engage private Tutors who are versed in Shasters at Home and pay them annually from 50 to 200 Rupees proportioned to their abilities.—The Persian Wustads teach children reading & writing.—Canarese is not often taught here. A Schoolmaster demands from $\frac{1}{4}$ to 1 Rupee per child monthly. Parents desirous of accelerating the education of their children engage Puntojees at Home, when they maintain them, and pay them from 50 to 60 Rupees per annum—new Tutors will be glad to engage as such if the Government will make them an allowance—the zilladars should be instructed to exercise a control over the present Schoolmasters and empower them to fine those careless and negligent in their duty, & they will thus be induced to pay more attention to the children.

Rone. The Sircar should grant an allowance to Puntojees and provide Canarese and Maratta Books, by which every youth will receive a better education than they do at present. The children of Parents too poor to pay Schoolmasters go without education, which they will receive if Government will entertain teachers.

True Translation,

Principal Collector.
(Signed) T. H. BABER,

5

Dharwar, 2nd August 1824.

To

St. JOHNN THACKERAY, ESQRE. Principal Collector & Pol. Agt.

Sir,

I have been prevented from sooner furnishing you with the required statement respecting the Schools in my Talooka, owing to the delay of the Amildars in sending in their reports.

It will be seen by the accompanying Mahratta Statement that the
• Number of Schools is thirty four, being a proportion to the Number of Villages in the three Talooks, of about fourteen to one hundred.

Twenty seven of these schools are Canarese, remaining seven Mahratta—the total number of scholars is 531—the particulars of each caste will be found in the margin.

Of the thirty four Teachers Twenty seven are Lingayat, Six Brahmins, One Mahratta = Thirty Four.

I must observe that the account does not include the schools where the Shasters alone are taught, and into which none but acharies are admitted.

I must also observe that many of the Schools above mentioned are merely nominally so, for several are superintended by old men who can hardly either read or write, & who have under their charge from four to five boys, who are sent there by their Parents, rather to keep them out of harms way, than with any idea of their improvement—these Teachers are chiefly considered as objects of charity.

It is calculated that 27 more Schools might be established with advantage, and that at the expiration of a year, 523 new Pupils would attend them.

I shall now proceed to answer to the best of my ability the queries in Mr. Farish's letter, and to state the ideas that have suggested themselves to me, during the course of my enquiries on the subject.

The Teachers are remunerated in all the above mentioned schools by monthly stipends; the sum is very irregular, but the average of the whole gives about $\frac{1}{4}$ of a Rupee per mensem for each scholar—but besides this, the School Master receives, on certain Feast days, a present of a cloth or some other trifle (according to the circumstances of the family) from each of his pupils; he is always entitled to take his meals at any of their houses:—on the days of the full and new moon, which are whole Holy days, the most interested of them employ the labour of the children in their own private affairs, whilst the more conscientious read & expound to them some moral Book—at the commencement of each new study also it is Customary to make a small present to the Master. If the emoluments of a Teacher are the same whether he does, or does not attend to his duty—he will nine times out of ten either neglect it altogether, or perform it in a very slovenly manner—his salary should therefore be made to depend entirely on the number of his pupils and upon his assiduity in teaching But, the system of paying so much for each pupil would perhaps give room for much abuse, unless the establishments were vigilantly superintended, and under a watchful eye, —I can see no objection to the Teachers being remunerated by a fixed salary, I should then recommend three classes of schoolmasters; to receive according to their deserts, and the number of their scholars, from 10 to 14 Rupees per mensem—under either system the attention of the Teacher might be partly secured by periodical reports forwarded by the Native officers & by the dread of dismissal from his office—and might be encouraged by the presentment of a small honorary reward at each annual examination to the Teacher, who appeared to have taken most trouble, and to have succeeded best with his pupils.

I do not think that any fund could be derived from either of the three sources mentioned in Mr. Farish's letter, For there are not now, (to my knowledge) any Inams that hold on doubtful titles; and a tax of any sort upon the Nemnooks of those whose titles to them might be discussed, would be almost as odious to the proprietor, as a total resumption, and since the new arrangements have been made, owing to the late enquiries, the sums allowed for Religious and other services will not be more than enough to defray the requisite expences.

Almost the only class of public servants that cannot read and write excepting the village watchmen and other village servants, are the Peons, it would of course be an advantage if they could all so do, but I fear many years will elapse before a sufficient number of Scholars in this class of Society could be procured to satisfy the demands of the public service—the system might however I conceive be gradually introduced without any inconvenience—and the regulation might at first only affect Duffadars and Dulayets or Peons of the highest order.

The very small number of children who now frequent the schools in proportion to the whole population and the very slight quantity of learning acquired by these few, are lamentable proofs of the little care that is now given to Education, not that there is any disinclination to it, on the part of the Natives, but poverty is the great draw back, particularly amongst the cultivating classes. A Ryut must not only pay the School Master, but he must lose the labour of his child, which is valuable to him from the most tender age. A child of six years tends the Cattle, and very soon after is able in many ways to assist in his Father's Farm—should this child be sent to school a Boy must be hired, at from two to three Pagodas per annum, besides his food and lodging. To do all in its power to render more comfortable and happy and independent the condition of all its subjects, but more particularly that of its most valuable class, the Ryut, must ever be the chief objects of Government—I conceive therefore that every inducement should be held out to induce them to educate their children. To compensate to them the loss of their child's labour, I would recommend a small remission to be made to each Ryot during the time that his son is at School—this would only be required for three or four years, for in that time a boy of his class would learn as much as is requisite for him to know. In my Talooks there are not now ten children the sons of Ryuts attending the Schools.

Education would very soon become Popular when it could be acquired at a cheap rate—the superiority that would naturally be acquired by those, whose mental powers had been improved by education, would of itself in process of time be an incentive to exertion in others. The distribution of small honorary rewards at a yearly examination to the most deserving scholars would be a stimulus to emulation. Parents now frequently give their children a Silver Pen or Inkstand on their attaining a certain proficiency; presents of like value or Printed Books, might be distributed by Government.

In founding new schools we must be careful to establish such rules as may prevent those now established from suffering by the liberality of

Government, only the needy should be allowed a free education, and to each boy a certificate of admission should be given. The Teachers of Schools which are newly established in Towns, where such Establishments already exist, should not be allowed to receive any but *Government Scholars*. The reward both for Master & Scholars should be open to all.

The Office of School Master is in no place hereditary, and I do not anticipate any difficulty in getting a sufficient number of men capable of performing it's duties.

Of the children now educating in the Southern Toolooks three hundred and twenty five are learning to write—one hundred and sixty nine are reading Letters and papers—Eight are reading the Jayamony and other Books, and fifteen are learning accounts.

Some of these are also taught the names of the years, and stars, of different points of the compass, & a variety of songs & verses celebrating the deeds of their Gods. The Books now read do not greatly tend to improve the morals of the Boys, nor are they sufficiently entertaining to engage their voluntary attention. The Jayamonee is the work most commonly read—it describes the wars of various fabulous Rajahs, but imparts little or no moral instruction. The Punchpakaina and Vedoor Neete are much better Books but they are far above the comprehension of most of the Boys, and they afford them no entertainment—a few works containing short, easy, and entertaining moral Tales (such as a Translation of Aesop's Fables) is a great desideratum—these would be adapted to the understanding of the Boys, and would improve their moral characters at the same time that they amused their minds, and gave them a taste for printed works.

Nothing further strikes me at present but I shall in concluding take the liberty of quoting a few lines from Dr. Smith on this subject, particularly applicable to this country.

"The state however, derives no inconsiderable advantage from their instructions. The more they are instructed, the less liable they are to the delusions of enthusiasm and superstition, which among ignorant nations, frequently occasion the most dreadful disorders. An instructed and intelligent people besides are always more decent and orderly than an ignorant and stupid one. They feel themselves, each individually, more respectable, and more likely to obtain the respect of their lawful Superiors, and they are therefore more disposed to respect those Superiors. They are more disposed to examine, and more capable of seeing through the interested complaints of faction and sedition, and they are, upon that account less apt to be misled into any wanton or unnecessary opposition to the measures of Government."

True copy,

I have the honor &ca.

(Signed) J. A. R. STEVENSON. (Signed) J. A. R. STEVENSON.

SCHOOLS.

How many Schools are in the Sub Collectorate under your charge ?
What languages are taught, and in what proportions, of what castes are the students & masters, and how many, what number of each ?

The Schools in this Division amount by returns received from the talooks to 86, the number is considerably greater, the Mahratta Schools by these returns amount to 60—and Canarese to 26, the pupils attached to the former to 659 and to the latter to 390 making a total of 1,049 Scholars, 86 of the Masters are by caste—

Brahmans	..	31	Moossulmans	..	2
Vidoor	..	7	Mahrattah	..	1
Lingayet	..	45			
					86
and the Scholars Brahman	212		Komtee	..	7
Lingayet	..	613	Kunchuned	..	4
Hindoo Weavers	..	94	Ruzpoot	..	3
Sonar	..	38	Durjee	..	3
Telee	..	22	Mahrattah	..	2
Jain	..	14	Jingar	..	2
Moossulman	..	14	Dhungar	..	2
Koodo Wukull	..	9	Samdecolah	..	2
Neclared	..	8			
					1,049

Is anything beyond more reading and arithmetic taught ?

Children do not generally learn anything beyond the elements of arithmetic reading and writing.

Do they not read the Jyamunee ?

There is only one School in which Jyamunee is taught in this Division, the master is a Jungam and resides in Pett Anentapoor Talook Hoongoond.

What pay does the master receive ?

The masters receive from 4 annas to one rupee per mensem, regulated by the ability of the pupils' parents to pay, and the nature of his studies.

Are more Schools required, and what addition would be made to the number of pupils if more Schools were established.

The establishment of more Schools is advisable, it is not possible to estimate the addition that would be made to the list of Scholars, but it would be considerable if the Schools were instituted in central situations, perhaps four hundred pupils might be added to the present number.

What Schools are required, in what proportion, should Mahratta Schools bear to Canaree ?

Masters able to teach both languages should be appointed, seventy new Schools would meet present demand.

Would it be difficult to obtain fit persons for the situation of teacher ?

It would be difficult to induce people to undertake the duty. The Mamlutdar of Hoongoond proposes pay of 10½ Rupees as sufficient inducement.

What encouragement would induce the Masters to take pains with their Scholars and increase their number ?

Relieving parents of the expense and paying teachers at so much per boy, would have this effect.

Name of Talook	Number of villages	Population.	Schools.				Teachers.			Scholars.			Schools required.
			Mahra-tta	Canarese.	Moosulman.	Total.	Hindoo.	Moosulman.	Total.	Hindoo.	Moosulman.	Total.	
Indee ..	199	41,558	49	7	..	56	54	2	56	629	1	630	25
Moodebehall ...	166	31,872	8	7	...	15	15	...	15	166	5	171	22
Hoongoond ...	186	33,602	3	12	...	15	15	...	15	240	8	248	23

Remarks :

The population of these talooks particularly of the two former appear to be underrated.

The great disproportion between the numbers of Schools in the first, second & third talooks creates suspicion of inaccuracy which I am inclined to believe exists in the returns from the Moodebihal & Hoongoond where strict scrutiny does not appear to have taken place.

True copies

(Sd.) JOHN WARDEN

True copy

(Signed) T. H. BABER
P. C.

6. Statement of Schools, etc. Soubah Dharwar

	Dharwar	Misrocotah	Purnegurh	Dhumbull	Nougoond	Badamsee	Bagulcote	Bumkappaor	Hongull	New Hoobly	Padshappaor	Rhone	Total
No of Villages :													
1. Mouzas	137	127	55	75	45	107	122	106	142	95	174	56	1241
2. Muzras	35	8	3	20	2	16	19	7	34	10	37	9	200
3. Total	172	135	58	95	47	123	141	113	176	105	211	65	1441
No. of Schools at Present :													
4. Hindawee	11	8	5	3	1	6	7	8	4	7	14	5	79
5. Canarese	6	3	3	7	...	6	5	8	8	8	...	5	59
6. Hindawee and Canarese	...	...	...	...	5	...	1	...	...	...	1	...	7
7. Persian	4	...	...	...	...	...	...	...	...	...	1	...	5
8. Total	21	11	8	10	6	12	13	16	12	15	16	10	150
Tutors :													
9. Brahmins	8	6	5	3	3	6	7	7	4	7	13	5	74
10. Marhatta	...	1	...	...	...	...	...	...	...	...	...	...	1
11. Lingayat	9	2	3	7	3	6	6	9	8	8	1	5	67
12. Konabee Redders	...	1	...	...	...	...	...	...	...	...	...	...	1
13. Mooselman	4	1	...	...	...	...	...	...	...	...	2	...	7
14. Darjee or Tailors	...	...	...	...	...	...	...	...	...	...	...	1	1
15. Total	21	11	8	10	6	12	13	16	12	15	17	10	151
Scholars :													
16. Hindwee	147	109	63	34	57	63	131	77	66	139	364	73	1313
17. Canarese	93	48	36	108	46	102	147	74	95	156	9	66	980
18. Persian	35	...	...	...	...	...	...	...	...	...	...	20	55
19. Total	275	167	99	142	103	165	278	151	161	295	393	139	2348

Caste of Scholars :		89	49	37	15	16	60	74	34	55	57	110	53	649
20. Brahmins	...	112	78	...	81	57	73	150	117	96	167	103	75	1164
21. Lingavant	...	...	...	...	5	7	...	...	...	...	...	...	...	12
22. Redders	...	...	...	...	...	...	...	...	...	...	...	...	...	...
23. Artificers of all 5 denominations	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Punchauls	...	6	1	5	4	7	8	9	...	...	9	10	5	64
24. Jainas	...	8	2	...	...	...	...	8	...	...	...	30	...	48
25. Marhattas	...	4	6	1	...	2	...	14	...	...	...	19	1	65
26. Chitrees	...	...	2	...	...	...	...	...	...	...	...	...	...	2
27. Moojoolman	...	31	12	...	2	2	4	...	...	...	6	42	...	99
28. Scindvalla	...	1	...	...	...	...	...	...	...	...	...	2	...	3
29. Putvagare Dyers	...	...	...	...	14	...	...	...	...	...	22	...	...	36
30. Teely	...	...	...	...	...	...	2	11	...	...	1	12	...	13
31. Waishie Country's Shopkeepers	...	1	...	...	4	8	2	...	...	...	...	1	...	27
32. Byragees	...	...	...	...	...	...	...	...	...	...	4	...	2	1
33. Dhungars	...	6	...	...	...	...	...	...	...	...	...	...	...	12
34. Kedurs	...	1	...	...	...	...	...	...	...	...	...	1	...	2
35. Cassam Braziers	...	1	...	...	...	...	...	...	...	...	11	...	...	13
36. Canchinees	...	...	...	...	...	3	...	...	...	...	...	...	...	3
37. Rajputs	...	4	...	...	...	...	...	...	...	...	...	...	...	4
38. Shimpee or Tailors	...	2	...	...	...	...	...	...	...	...	...	8	...	10
39. Ballagars Bangle makers	...	2	...	...	...	...	...	...	...	...	...	...	...	2
40. Weavers	...	3	3	...	17	1	18	...	...	...	...	19	...	61
41. Helavers	...	...	...	...	...	...	...	...	...	...	...	...	3	3
42. Koravers	...	1	...	...	...	...	...	...	...	...	...	1	...	2
43. Dhers	...	3	4	...	...	...	...	...	...	...	...	1	...	4
44. Ueulgars	...	...	...	...	...	...	...	...	...	...	...	2	...	6
45. Goojars	...	...	...	...	...	...	...	12	...	...	...	...	...	12
46. Mawaiours	...	...	...	...	...	...	...	...	...	...	...	31	...	31
47. Total	...	275	157	99	142	103	165	278	151	151	295	393	139	2348
Nature of their studies :														
48. Reading, writing and simple arithmetic	...	102	11	35	83	41	57	74	35	49	127	247	10	871
49. Dhoulacharam to write on sand, boards be-meared with earth	...	135	145	64	51	40	101	204	116	102	185	124	123	1390
50. To read the Javamonny Vidoor- netee amar Kova, Punchutantra, Somaswer Chittruck	...	3	1	...	8	22	7	...	...	...	3	...	6	50
51. Kureena etc. Persian Books	...	35	...	...	...	...	...	...	...	...	...	22	10	57
52. No of Teachers	...	21	11	8	10	6	12	13	16	12	15	17	10	151

Statement of Schools, etc. Soubah Dharwar

	Dharwar	Misrocotlab	Purnegurb	Dhumbull	Noulgoond	Badamee	Bagulote	Bumkapoor	Hongull	New Hoobly	Padshapoor	Rhone	Total
Tutors' Wages :													
53. Pay per month	121 1 0 45 2 0	22 0 56	13 0 4	20 0 33	34 0 0	79 2 25 46 2 0	59 0 0	62 0 0	107 0 0	67 0 0	665 0 13		
54. Each Teacher	5 3 10 4 0 55	2 3 8	1 1 21	3 1 40	2 3 33	5 1 40 2 3 56 2	4 3 67	4 0 51	6 1 18	6 2 7 1/2	50 1 8 1/2		
55. Paid for each child	0 1 76 1/2 0 1 16	0 0 89 1/2	0 0 37 1/2	0 0 78	0 0 80 1/2	0 1 0 0 1 22 1/2	0 1 56 1/2	0 1 84	0 0 09	0 1 87 1/2	3 1 38 1/2		
New Schools proposed by Talook Servants :													
56. Marbatta	6	...	10	...	...	1	6	2	...	6	5	1	37
57. Canarese	2	4	2	...	...	1	1	6	3	1	...	...	20
58. Canarese and Hindwee	...	7	...	10	6	3	...	...	2	6	...	...	34
59. Parsee	...	...	...	...	...	1	...	...	...	...	...	...	1
60. Total	8	11	12	10	6	6	7	8	5	13	5	1	92
61. Scholars Expected	185	167	120	96	90	215	140	52	125	385	109	16	1700
62. Pay of the Tutors to be paid	86	62	64	43	42	77	38	32	31 1/2	126 1/2	40	10	650 1/2
63. Average pay of each Tutor	10 3 0	5 2 55	5 1 33	4 1 20	7 0 0	12 3 33 1/2	5 1 71	4 0 0	6 1 0	9 1 84 1/2	8 0 0	10 0 0	89 0 0
64. Average of each child	0 1 86	0 1 48 1/2	0 2 13 1/2	0 1 79	0 1 86 1/2	0 1 43 1/2	0 1 9	0 2 46	0 1 0	0 1 31 1/2	0 1 46 1/2	0 2 50	5 0 40

Average : 151 Teachers @ Rupees 4-1-62. 92 Teachers, @ 7 Rupees 32 1/2 Reas.

2,348 Pupils each pay 0-1-13 1/2. 1700 Scholars, @ 1-53 1/2 reas each average.

True copy, JOHN WARDEN.

Signed T. H. BABER, P.C.

7. Extract from Bombay Secretariat E. D. Volume No. 1
of 1825 pages 263 to 427.

No. 84 of 1825 General Department.

To,

D. GREENHILL, ESQRE, Secretary to Government, BOMBAY.

Sir,

Having now received the whole of the Collectors' replies to the Queries conveyed to me in Mr. Farish's letter of the 10th March 1824 on the most advisable means to be adopted for the better education of the native population, I have the honor to submit them for the consideration of Government.

2nd. *Khandesh*. The following is a short precis of the information contained in the answers of each collector.

1 *Schoolmaster 11-1/5 villages*. In 18 Talooks there are 68 villages (containing 21,222 houses) in which there are schools, the greatest number of villages so circumstanced within 1 Talook being 8, & the least 1. 2,050 villages containing 44,251 houses possess no School, the greatest number of such villages within 1 Talook being 245, & the least 39.

3rd. Of 189 schools, the Veds are taught, or rather read in 37, the Jotish Shaster comprising Arithmetic, astrology & the science of fortune-telling &ca. in 17, the Wyd or Medical Shaster in 6,—& the others (probably Law & Grammar) in 15 Mahratta Writing & Arithmetic are taught in 104 schools, 60 of their masters being Brahmins & the rest Soodurs of various Castes. Moossulmans instruct in Persian with a smattering of Arabic in 19 Schools.

4th. *Note*. *The Masters of Hindu Science & Persian are said to exact no compensation*. The income of the School-master is altogether derived from the Scholars & amounts in the whole district to 212-3-13 per mensem, or at the rate of 52½ reas each scholar in *money* payments. The total number of scholars in Khandesh is 2,022—of these 196 read the Veds, 52 the Jotish, 11 the Wyd, & 52 other Shasters, all of course Brahmins. 65 are Mussulmans instructed in Persian—and of the rest attending elementary schools 486 are Brahmins, 267 Banyans, 105 Sonars, 112 Simpees & the rest Soodurs of various castes.

The number of boys who do not go to school is 34,859, including 4,270 Bheels, 1,836 Moossulmans, 2,295 Mhars, 2,022 Brahmins, 1,395 Wanees, & the rest Soodurs of various castes.

The whole number who now do not go to school is therefore, compared with those who do, as 18 to 1. The plan submitted by Col. Robertson would provide for the education of 9,110 boys, or about 1 in 4.

5th. Colonel Robertson proposes to pay the Schoolmasters (agreeably to the plan of Mr. Farish's letter), but through the Moamlatdars in

lieu of appropriations from village Expenses—to fix a maximum of time, 3 years if the boy is 10 years old before he goes to school. 4 years or more until he is 12 years at leaving school, beyond which the schoolmaster should not be entitled to Government pay for an unproficient scholar ; to pay him on account monthly, & issue arrears on the production of certificates of proficiency, to appoint local officers or other fit persons to give these certificates on half yearly Punchayet Examinations to issue reward to the boys after a further supervision by the Collector or assistants—to give donations both to schoolmasters & scholars on occasional visitations by the Collector, without distinctions to scholars paid for by Government. The above certificates to entitle the holder to ultimate employment under Government—Persons in sufficient good circumstances to be excluded from the provision by Government. The offices of schoolmaster not in general to be hereditary, but to be filled up by promotions of the most deserving. The Collector to have power of dismissal, appointing a near relation where the office is hereditary ; as where, it is attached to a Josee's Wuttun, additional recompense from Government in this case to be during good behaviour only.

6. *No. of Schools to be 127 2d. class—225 Total—352.* Colonel Robertson is of opinion that to afford the Schoolmasters (exclusive of occasional gratuities from the other scholars) an income of 6 rupees per month in Towns & 4 Rupees in villages, 2 annas in the former case & 2½ in the latter for each scholar, would be sufficient, to be defrayed by Government. He proposes to class the villages into 1st—Those whose Income amounts to or exceeds Rupees 2,000—2d. Those between 1 & 2,000 Rupees Income at an expence per annum of Rupees 11,910. Besides Rs. 500 for rewards—Vide paragraph 29.

7. The enquiry into Wurshasun grants has been concluded since the receipt of the Collector's letter, a great many of these allowances have been abolished or curtailed and the remainder being merely charitable, & for the most part not subject to any service, are not available for the purpose of improving the means of education. In regard to Enams a large proportion have already services attached, & those that have not are freeholds that ought not to be burthened with any unusual imposition—where the services are not required (as in case of a decayed Temple or Mosque) the Grants might be resumed on the death of the persent incumbents.

8. The Collector thinks a notice of prospective Exclusion from officers under Government (excepting certain of the Police) of persons incapable of reading, writing & accounts would be beneficial, an opinion founded on the good effects of a demand for Educated men to fill the office of Tullatee in Guzerat.

9. In regard to Mohummudan Schools Colonel Robertson thinks the rate of pay should be not less than 1 Rupee for 5 scholars, & for a longer period than ordinary village schools, especially where Arabic is studied. Those Moossulman as well as Hindoo schools of higher literature will perhaps require specific consideration, of the latter indeed

many masters as well as scholars subsist on the charitable offerings customary to poor Brahmins. To such schools donations of from 50 to 30 rupees would signify the patronage of Government without discouraging Eleemosynary aid—and perhaps selections might be made from the best scholars to attend the Poona College, or a similar Moossulman institution, & ultimately to be appointed Law Officers of the Courts.

10. *Poona.* Deducting the schools in the city there are in the Poona District 110 Mahratta schools, averaging (with regard to the Mawul hamlets) 1 school to 8 villages, such schoolmasters are paid at the rate of 6 to 3 rupees per annum for each scholar. The better sort of Ryuts often send their boys (or 1 of a family) to a neighbouring Puntjee for instruction in reading, writing & arithmetic, or pay a monthly sum to such Teachers allowing them to take other boys on the ordinary monthly pay. Copies of the printed books are stated to have been received with much avidity. In villages koolkurnees are the best informed, Josees being very ignorant.

11. It is usual for the superior classes to have private Teachers of Sanskrit in their families,—who also teach the children of poorer neighbours—Or several families subscribe for a Teacher.

12. The great Shastrees instruct gratis at their own houses; the poorer at the houses of their scholars, from whom they receive charitable presents.

13. Of the schools in the city of Poona, in 51 the Veds are read—, pay per month 60 to 40 rupees to the teacher—one teacher can teach from 5 to 10 boys according to their proficiency; from 10 to 20 years are stated to be consumed in the acquisition. In 10 the Jotish Shaster is studied during 8 or 10 years, the master receiving per mensem 50 to 100 Rs. On the same system the Vedant is taught in 2 schools, the Mimams in 1, the Dhurm Sastur in 4 Nyaye or logic in 7, & Grammar in 10. The Kavye & Alunkar (tales, Bellesletters &ca.) in 4, the Wyd.

14. There are also in Poona 53 Marhatta schools, one master teaching 25 to 40 children, & receiving from 2 to 8 annas monthly pay for each, 2 Telingi & 1 Goozrattee at the rate of 4 to 8 annas each, 2 Persian at the rate of 1 to 5 rupees for each child, one master teaching 5 boys—8 or 10 years is necessary for the acquisition, the boys generally going at 6 or 8 years of age.

15. There are now in the English school supported by the Bombay Education Society 36 scholars.

16. In the districts the schools, in which are taught (chiefly gratis, or with voluntary presents) the Veds, are in number 38, the Shasters 2, the Poorans 2, the Alunkars 2, Persian 3—& Mahratta 110, averaging at 15 scholars to a school 2,445 scholars.

17. Estimating the boys in the Districts from 5 to 15 years of age at 60,000, the average numbers instructed in the vernacular dialect may be about 1 in 25.

18. Captain Robertson defers a reply to most of the queries until a future opportunity.

19. *In Ahmednuggur City & 11 Kumavisdarships.* From the replies forwarded by Captain Pottinger to the queries sent by Government (*exclusive* of Sholapoor & 3 Kumavisdarships) it appears there are 161 schools; at the average, allowing for several schools being frequently in 1 village, of about 1 school to 35 villages—of these the Veds, & Shasters are taught in 37; Persian & Arabic in 8, Telingee in 1, Marwaree in 1 (Goozratee)—& Mahratta reading, writing & accounts in 114. 128 of the Teachers are Brahmins, 5 Sonars, 8 Moosulmans, & the rest Soodrus of various castes, total 161—of about 10,000 boys now in the villages where there are Schools 2,339 attend them—rather more than $\frac{1}{2}$ of these are Brahmins, 1|5th Kunbies, comparatively few of these (it is stated in the replies) desire education from their agricultural habits. Being all wild coolies, the boys would have no idea of learning; 1|10th Weavers & Goldsmiths, & the rest Soodurs of various castes.

20. The teachers of the Veds & Shasters receive no money pay *exclusive* of presents, the other Schoolmasters do not receive above 3 rupees each per month.

21. Captain Pottinger recommends the establishment of 140 new Schools—for Mahratta 135, veds & shasters 2, Medicine 2, & English 1. He thinks a small sum to be included among the village expenses might be effectually appropriated to defray the charges—supposing the average salary of the Teacher to be fixed at 5 Rs. per mensem, the total expense of 400 Schools (including Sholapoor & deducting the pay as now received from the Scholars) would be at most Rs. 16,800 per annum.

22. Neither Wurshasuns, Enams nor similar allowances appear appropriable—rent free lands might perhaps be rendered available, were a scrutiny established on the principles of regulation I of 1823.

23. The efficiency of the schools might be secured by reports periodically made by the Schoolmasters, & by visits to the schools by the Collector & assistants. Brahmin Teachers being generally nominated; they would be liable to removal by the authority paying them, & their emoluments might be made to depend on the number of pupils by fixing a certain allowance for each boy.

24. Captain Pottinger approves of the prospective notice respecting the qualifications of officers of Government.

25. *Dharwar.* In 12 Talooks of the Principal Division (not including the Kittoor territory) containing 1,441 villages there are now 150 schools of which 79 are Mahratta,¹ 59 Kanarese,² 7 both those languages & 5 Persian.³ The teachers are chiefly Brahmins or Lingaets, there being 94 of the former & 67 of the latter—of the scholars 1,164 are Lingaets, 649 Brahmin, 64 Punchal artificers, 99 Moosulmans, 61 Weav-

1. 1,313 scholars.

2. 980 scholars.

3. 55 scholars.

ers, 48 Jyns, 65 Mahrattas & the rest of other castes & occupations, amounting on the whole to 2,348. The proportion of educated to uneducated boys within the company's part of the Dooab appears from contrasting the Census⁴ made 5 years ago with the Native returns accompanying Mr. Baber's report to be as 1 : 154.

26. *Schools : No. of villages : : 7 : 50.* There are besides in the late sub—collectorate south of the Beema, 89 schools & 1,049 scholars, & in the present sub—collectorate of raneebednore &ca. 34 schools and 541 scholars.

27. *Office of Teacher nowhere hereditary.* The higher branches of Hindoo learning are not mentioned in the return, it being explained that Brahmins give instruction as private Tutors in the Veds & Shasters gratis, or at least on the receipt of food &ca. or service from the boys.

28. Of those educated a large proportion 1,390 are merely taught to read & write on sanded boards reading⁵ the Jayamonee, Umurkosh, Vidoorneetee, Punchotuntr & Somesuur Chituk is practiced by 50 boys in the Principal Division, 8 in Ranebednore & in 1 school S. of the Beema. The rest are taught elementary reading, writing or Arithmetic.

29. The Kureema & other Persian books are read in 57 Moosulman schools.

30. *Besides occasional meals & presents on festivals—or service by the pupils.* The average payments to the teachers in the Principal Division is for each pupil 1 qr. & 62 reas ; & to each teacher Rs. 4-1-62 per mensem. Moamlutdar of Dharwar states that a Puntjee usually demands 16 rs. per month to instruct 25 children in the Mahratta Kanarese & Sunskrit languages, qualifying them to read the Punchopakhyan, Vidoorneetee or Jayamonee 12 rupees a month to instruct the same number in reading & writing Mahratta & Kanarese, & 8 rs. for the Kanarese only. Parents do not in general conform to their engagements.

31. *Letter of Mr. Stevenson & Bunkapoor Moamlatdar's replies.* Koonbees do not in general send their children to school, or at least withdraw them after 6 months or a year,—on account of poverty, & occupation in the fields.

32. *See also Mr. Stevenson's letter.* The Native Government servants in Mr. Baber's district generally think there will be no difficulty in increasing the number both of Pupil & Masters under Government patronage,—suggesting presents of clothes, & periodical Examinations, as a stimulus to their exertions.

33. Mr. Baber & Mr. Stevenson recommend the provision of a few books more elementary & more amusing, because readily comprehended, than those already printed. Mahratta books might be easily translated into Kanares the most commonly spoken dialect in the Dooab.

4. Total 6 lacs. Brahmins 32,000, Lingaits 1,95,000, Moosulmans 43,000, Pungal 20,000, Jyns 8,000 &ca.

5. Also the names of the years, stars, points the compass—songs and verses in praise of gods of little or no Moral instruction. Mr. Stevenson's letter.

34. Mr. Baber estimates that 1,700 additional scholars might be instructed by 92 teachers receiving an average of Rs. 7—32½ reas (or 1 qr. 53½ reas for each boy) Mr. Stevenson suggests 3 scales of pay according to the deserts of the teacher & the number of his scholars varying from 10 to 14 Rs. a small remission of Government dues to the Ryuts—presents to the scholars &ca.

35. Mr. Baber thinks however a commencement might be made by paying Tutors for poor scholars attending regularly (not more than 5 per cent of the number of boys in the village between 7 & 14) at the present customary rate for each boy, allowing them of course to take in as many more as they can instruct.

36. Enams & other Grants personal or for religious & charitable purposes, have lately undergone full investigation. They would not in the opinion of the principal & Sub-Collector be available as a fund for the purposes of Education.

37. The above is the substance of the Information afforded by the different authorities in the Dekkan & the conclusion to be drawn from it is that as far as the mass of the population is concerned, the state of education is at a low ebb—& the remuneration to Teachers extremely inadequate.

38. It is admitted on all hands that much benefit will ensue from increasing the number of village schools & placing the Masters on a footing of respectability. The gradual improvement of morals by laying the foundation of good principles, and the consequent diminution of crime, will be the necessary result. There appears also to be an anxious desire for instruction, and nothing in fact is required to encourage & give a proper direction to the Impulse but a pecuniary sacrifice on the part of Government, which, judging from the accounts received, I should imagine need not exceed 50,000 Rupees for the whole of the Dekhan. The Plan suggested by Colonel Robertson, combined with the expedient noticed in the 7th Paragraph of your letter which render the Income of the master dependent in some degree on the number & proficiency of his scholars seems to me even more likely than any other, to promote the great object contemplated by Government.

39. The introduction of the scheme should however be very gradual, as the wealth of the people encreases, & therefore the whole expense need not be incurred immediately, for it will be a point of importance clearly to ascertain where there is a real demand for education seeing that if we institute schools where they are not wanted, we shall merely supersede those that are actually in existence.

All persons sending their children to school ought to pay something to the Master, for, as Mr. Baber justly observes education should not be offered entirely free of Expense, though I am of opinion that it should be diffused as cheaply as possible short of being eleemosynary & placed within the reach of all that are likely to require it.

40. In the village schools, reading, writing & Arithmetic are I presume, almost the whole of the acquirements to be attended to. They constitute indeed all that can be in demand & I apprehend that demand will not be very general in the country where the population is entirely agricultural, & the services of children, from the earliest age, are required in the fields. If one however of each family of respectable Koonbies in a village have the opportunity of Instruction afforded to him, the example will be attended with good effect—& in process of time the spread of knowledge will doubtless become more general.

41. The Lancaster principle of teaching being originally of Hindoo origin there will be no difficulty, I presume, in introducing the Improvements that have of late years been made in that system, & with some general rules in regard to the method of Instruction, & the economy of the schools some of the village Josees or Koolkurnees would, I imagine, be always found competent to perform the Duties of Schoolmaster.

42. The enquiries into unauthorised allowances of Wurshasuns have accomplished a great saving of expense to Government, but that saving ought not, I think, to be connected with the object of education. The village expenses are already brought within moderate limits in most of the Districts—and I think any application of a part of them for the supply of schools would be a Tax on the Revenue attended with no other effect than that of keeping the expense out of sight. The liberality of Government in that case, as in most cases of Public endowment, would be appropriated eventually for private rather than public benefit.

43. Adverting to the very small proportion of the lower orders that are at all instructed, and to the vast majority that must from necessity be always engaged in tending, & cultivating their fields—or labouring as soon as they are capable of doing so, it would in my opinion be premature to establish a rule excluding those who cannot read and write—from the public service, such an advancement in knowledge is not to be expected under a century or two. It has taken this time I believe, since the institution of parochial school to diffuse this elementary knowledge in Scotland where education is more general than in any other European Country. The beginning of the 20th century may be a sufficiently early period for the commencement of the operation of the suggested rule in India. If adopted sooner we should deprive ourselves of some of the most active & capable of the lower classes, of public servants, particularly those of the Mōssulman persuasion & fill their places with needy Brahmins & others less illiterate perhaps, but in other respect very unqualified for Police & other duties requiring energy of body as well as mind—to be discharged with efficiency.

Poona

20th November 1825

I have the honor to be

Sir,

Your most obedient humble servant

Sd. Wm. CHAPLIN

SECTION V : FARISH'S REPORT

1. Extract from Bombay Secretariat G. D. Volume No. 92 of 1825 pages 357 to 375.

With the accompanying abstract of the Reports received on the several questions referred to the Authorities at m. (?) ordines the Secretary has the honour of complying with the wishes. Expressed that he should submit such observations as have occurred to him and following the order of the subjects submitted to the Collector, the first to be noticed is the mode of remunerating teachers in reply to 5th query.

Of the several modes proposed, the Collector in Candeis has entered more than any of the others into the mode of remunerating teachers at present pursued, and adopted his suggestions more closely to the present practice. It would therefore on this account appear the best if it be efficient and it is further recommended as being the most economical. Many general measures that may be adopted it is to be expected that the greater the interference the more will be the opposition, and if the customary mode of remuneration be changed, greater salaries than would otherwise be requisite will be necessary to be at all acceptable. In this view the mode of remuneration proposed by Lt. Jervis & the rates will be objectionable. It will be time enough to attempt introducing a few superior schools on the high salaries thought necessary by him, after the more economical mode has been tried & failed.

One mode of payment which is prevalent in many districts in addition to the daily present of grain is a, present of 3 to 5 Rs. on leaving the school; wherever it may accord with the custom of the district, important encouragement might be given to instruction, by letting it be known that this donation, will be given to the Master by the Collector for the sons of such persons as from their situations may be unable to afford it themselves on their leaving school; provided they have acquired a competent knowledge of such subjects as are taught; and, where books may be provided, of such books as may have been supplied to the schools. The donation might be varied in proportion to the proficiency of the scholar.

The most customary mode of paying for schooling by a daily present of grain and on advancing to different branches of instruction or leaving the school, of money is one which possesses some very important recommendations, as engaging the interest of the master in the daily attendance of his scholars, and their speedy advancement particularly if checked by an examination into the proficiency of the boys; which the Collectors, their Assistants or the Commavisdars—(it would seem from the reports) might attend to.

Upon the 9th query that if the Collectors apprehend no objection to the rule requiring a knowledge of reading and writing, from all persons

employed in the public service ; with the exception of peons. Some state their opinion that such a rule would excite many to learn who do not now attend to it. The encouragement however does not appear to be great, for excepting common peons, there are scarcely any public situations excepting Naiqus Havildars &ca. in which that knowledge is not already requisite ; and to extend it to peons, a certain number of free schools would be, (as noticed on Mr. Baillies report) necessary.

In the replies to the 11th query Mr. Anderson & Lt. Jervis only have noticed the point of difficulty in obtaining qualified schoolmasters. It seems one of the greatest objections to establishing numerous new schools at once that the persons who would be employed, might be expected (from the experience we have already acquired) to oppose or to neglect the introduction of any improvements either in the matter or the manner of instructions without a much more vigilant European superintendence than could possibly be afforded. A great delay in the establishing of schools at the Presidency has arisen from the necessity of educating the Schoolmasters in the first instance and a number of youths are with the view under instructions—If therefore it be resolved that Government should assist in establishing schools where they are not, the first step for rendering them really useful would be to collect youths for the purpose of instructing them according to a proper system & in proper books & branches of knowledge, and after they have attained sufficient to qualify them for the duty at a school which can be ably superintended, to appoint them to the schools for which they have been selected. With such masters the improved system will be carried on by the influence of the same motive which with other masters would oppose improvement. They would teach in the manner in which they had been taught, in the only way which they understood.

The extension of education by this means might not be so great in the first three years as it would be by establishing at once schools with such masters as are now to be met with, but after that it would extend as rapidly and much more efficiently it will not however be without the difficulty for it will probably meet with the opposition of the present teachers.

Major Robertson seems to contemplate the Collector keeping in his hands the patronage of Masters of the schools. If not unpopular this might be rendered a most important means of improving education, and the best instruction might be secured for the most important schools, which the only way in which the existing school will be improved seems to be by appointing or permitting the appointment or transfer, of such new school masters to them and supplying their places with first drafts from the original plan of tuition.

Lt. Jervis reports that the Society in the Concan is following this plan and there is little prospect of its being efficiently adopted and followed up at the other Zillahs but upon a similar plan. It has been urgently recommended to gentlemen at those stations by the Nat. School book & School Society to adopt some plan of co-operation, some may be expect-

ed to do so soon and all in time. The aid of Government would then be best afforded to the promotion of their object in the way which has been adopted towards the Concan Society and whatever plan may on conceding the present report be adopted for maintaining village schools when they are not now, would be best carried in some arranged plan of concert with the Suddur station Societies.

Improved schools will however be of little avail without books, and no mode seems so well adapted for providing them at the premiums already proposed—these might be offered in the name of the Presidency Society and not of Government and the expense might be limited by authorising only a certain number of given amounts to be awarded at the end of each year to the 4 or 5 best works published, or presented to the Society during the year.

The Lithographic press has already afforded important aid in preparing elementary sheets for teaching first lessons, & may soon be employed in printing school books, some of which are already prepared for the press.

From these reports it appears that the funds for extending education except what little may be raised by voluntary contributions at any of the principal stations, must be provided by Government since no Warshausans, or allowances granted for service can be diverted to the promotion of education. In Candeish alone a prospect is held out of providing a considerable amount from Enams, &ca. &ca. which have been got possession of or in valid titles & which will consequently be named.

A. PLANS PROPOSED BY MAJOR ROBERTSON & MR. WILLIAMSON

CANDEISH

Rules proposed by Major Robertson for ensuring the efficient instruction of children paid for by Government.

The efficiency of the schools I conceive would be promoted by acting on the principles adverted to in the 7th para of Mr. Secretary—Farish's letter. Those principles however, which are suited to a limited sphere and the superintendence of a number of visitors such as can be afforded in Bombay being modified as follows to adopt them to the nature of superintendence and control which in so extensive a Country can be bestowed on them, the other rules herein after enumerated being also acted upon.

1. That a certain period should be defined as the utmost for which any school master shall be entitled to pay * from the Government for any scholar, who should not in that period have acquired all the elementary knowledge usually taught in village schools, shall however be entitled to continue at the School without further charge to Government, till such time as he is certified to have done so.

* For the rates proposed by Major R. see Answer to Q. 5.

2nd. That to ensure effect to the foregoing rule, only a certain portion say one half or two thirds of the allowance shall for such period be paid monthly to the School Master, who shall not be entitled to the balance till he produces a Certificate of his having perfected his Scholar to the extent above mentioned.

3rd. That the attainment of the Scholar shall be certified by the Moamlutdar of the District assisted by such of the local Officers, or respectable & learned inhabitants as may willingly undertake the duty and as the Collector may from time to time, see fit to nominate.

4. That the Panchayets of examination, so constituted shall sit twice a year, to examine the Scholars of the District. That this duty shall be commenced by examining all the Scholars of the Cusbah and of the Schools within a convenient distance, there of, who shall present themselves as proficient—that afterwards either the same Panchayets or the Moamlutdar with other assessors selected on the spot shall sit in such two three or other places of the Tallooka as may be conveniently situated for similarly ascertaining the proficiency of those who may present themselves at those places and at the Schools within a given circle thereof.

5. That such examinations, those Scholars who have made a greater proficiency than usual within the given time, or who shall attain the required proficiency in a shorter time than usual shall receive Certificates—which shall be presented to the Collector, or to such of his assistant, as he may authorize to that effect, while on circuit, or on deputation, who shall personally examine the boys possessing the same, in the presence of the Moamlutdars, & other officers of the District as well as of such of the respectable inhabitants as may choose to attend, and should it be considered that the certificates have been properly given to the holders of them shall be presented with a suitable token of approbation, and a written Certificates thereof, there might be added to this mode of examination the plan proposed by Lt. Jervis of the Master giving weekly a ticket to the boy who had remained at the head of his class and a prize to the boy who acquired the greatest number in the year.

6. That besides these periodical examination, it shall be the duty of the Collector and such of his assistants as he may so instruct as well as of the principal Native officers of the Kuttcherry, when in the District to visit the Schools without any previous warning not only to examine the scholars but to ascertain from the School Master that they have regularly received their dues from the Moamlutdars.

7th. That on occasions of such examinations the Collector should be allowed to give a small donation to the expertest scholars and when extraordinary deligence has been evinced, to the School Master.

8th. That these certificates & the rewards propsed to be given to the meritorious, be given alike to all taught at the village school whether on the Government pay roll or otherwise.

9th. That the certificates to be given as above to the most deligent and best informed shall when the holders are qualified by years and

subsequent training entitle to them to employment in the public offices of the Government in the province in preference to others who though educated at the Village Schools may not have obtained such Certificates.

10th. That the number and names of Scholars for whom an allowance may be made by Government be reported monthly to the Moamlutdar by the Potell and Coolkurnee of the Village, the paper being also attested by the School Master, and transmitted through the Shaikdar of the division to the Moamlutdar. That the Shaikdar shall be responsible that he personally examines into the correctness of the returns, and certifies the same to the Moamlutdar as often as he goes to the village, besides which it will be the duty of the Moamlutdar, and Sherishtedar ; each personally to enquire into the truth of the returns at least twice a year, and without giving previous warning all which the Moamlutdar shall certify to the Collector who may further institute such enquiries as he may judge necessary.

11th. In all Cusbas, Peiths and largest Class Villages the children of the Commercial Classes who must at all events acquire the elementary knowledge which a Village School affords (except when their parents may be in a state of poverty) those of all public officers in receipt of larger sum than 15 Rupees a Month and those of individuals acknowledged to be in circumstances capable of enabling them to educate their children, shall not be included in the Muster roll of Scholars to be paid for at the Government expense.

12. That the office of the School Master shall not, where it may not now be so be considered hereditary and that the Collector on vacancies in lucrative schools occurring shall in all cases promote those Masters of Schools less lucrative to the vacant situations, who may be most deserving, and who may be willing to accept thereof.

13. That the Collector on proof of inattention inability or immorality in the School Master shall have power to dismiss him. In cases however in which the office may be hereditary appointing as a successor his nearest qualified relation who may be willing to undertake the duty. I have proposed that the allowances should only be made for a limited time. I have now to suggest that 4 years, if the Scholar has attained by that time 12 years, if not, till he has attained that age, but if he should not go to school till 10 years of age or afterwards, then only 3 years seem amply sufficient to enable a Master to teach all that is taught at a Village School, being a knowledge of writing and arithmetic, and I would therefore recommend that the allowance should only be given for that period.

B. PLAN FOR ESTABLISHING SCHOOLS

KAIRAH

1. That Schools be established in each Village, where the number of houses exceed 400.

2nd. Where the Villages are small that one School be allowed to two or three according to local circumstances.

3rd. That a Master be appointed to each School, and receive a fixed pay from Government, besides the allowances he might receive from the Boys.

4th. That School Master be classed and remunerated as follows :—

1 Class 12 Rupees per month. 2nd Class 8 Rupees per month.
3rd Class 7 Rupees per month.

5. That Masters of the 1st Class be appointed to all Cusbas, Towns or Villages where the number of houses exceed 600 if necessary two Masters, to one place.

6. The Masters of the 2nd Class be appointed to all Villages or circle of Villages, where the aggregate number of houses are between 250 and 600.

7. That masters of the 3rd class be appointed to Village or circle of Villages the aggregate number of houses not exceeding 250.

8. That the pay of the School Masters form a deduction from the Revenue of the Village, and brought on the Tellouties accounts as an item of Gaum Kurtch.

9. That they be appointed by Zillah Magistrates and their qualifications ascertained by a committee of respectable Natives and the Shastree of the Court presiding.

10. That a Sunud be presented them bearing the Seal, and signature of the Zilla Magistrate.

11. That the Schools be erected on the plan of a broad shed at the public expense, in all Cusbas, and also in large Villages where there is no accommodation fit for the purpose that annual examination of the Boys take place at the Jumma-bundy Settlements and that the Magistrate himself be present at as many of them as possible Kamashdars and the Civil Ameens should be required, and the principal inhabitants invited to attend.

12. In Schools where the number of Boys is 100 and upwards that 5 prizes of Turbands of the value of 9, 8, 7, 6, & 5 Rupees be presented (as often as possible) from the hands of the Magistrate, to the 5 best Scholars.

13. That three prizes of Turbands of the value 7, 6, 5, Rupees be presented to the three best Scholars where their total number is between 50 and 100 where it is less than 50 that two prizes of 5 and 4 Rupees be given.

**ABSTRACT OF THE INFORMATION FURNISHED BY THE
SEVERAL COLLECTORS & JUDGES WHO HAVE REPLIED
TO THE REFERENCE REGARDING SCHOOLS.**

What is the number of Village Schools in your Zillah ? (Para 2.)

Do. Do. of Schools at the Sudder Station ?

CANDEISH. Elementary . . . 95. Higher branches of Hindoo Science 75. Mahomedan in which Persian & Arabic are imperfectly taught . . . 19. = 189.

B SOUTHERN CONCAN. Schools. . . . 86.

SURAT. (2) Exclusive of the alienated Villages . . . 139.

BROACH. (2) In the five Cusbas . . . 13. In the Villages . . . 85. = 98.

KAIRAH. (2) There are . . . 139.

AHMEDABAD. (2) There are in the Districts 49 villages having in them schools 63. In the City 21 = 84.

KAIRAH (Town) There are Schools . . 2.

BROACH (Town) There are Schools . . 16.

SURUT (Town) There are Hindoo Schools . . 42 & about 2,223 Scholars.

18 Pundits give instruction in Sanskrit and in the Laws & ceremonies of religion to 66 Scholars there are 20 Mohomedan Schools with 471 Scholars & 56 Moollas attended by 287 Scholars. The Parsees have 11 schools for teaching the ceremonies & forms of Religion their Children go to the Hindoo Schools.

TANNAH There are schools, Established by Government . . 1 Charitable . . 2

Hindoo . . . 3

Mahomedan . . . 3

Total . . . 9

- 2 What proportion does the number of Schools bear to the number of Villages ?

CANDEISH—Total Villages and Cusbas . . . 2118.

(Para 3.) The number of Villages with Schools to those without is about 3 per cent.

SOUTH CONCAN—B. Villages with Schools . . 86. Do without Schools . . . 2175. ~~one in~~ 45.

SURAT—(3) There are villages 655. The number of schools to the number of Villages is 21 to 100.

BROACH—(3) There are 391 Villages & the Schools are as 25 to 100.

KARIAH—(2) As 1 to 4 $\frac{1}{6}$

AHMEDABAD—(2) There are 921 Villages in which 49 have Schools.

3. What allowances are granted to the School Master and from what source ?

CANDEISH—4. Very scanty-paid by the Scholars entirely.

SOUTH CONCAN—B From 4 to 6 Rupees, by the Scholars.

SURAT—1. Paid by the Scholars, excepting a very small amount of Service land, the total number of boys in 139 Schools from 2903 to 3223, total receipts 5163 to 6103.

BROACH—Paid by the Scholars generally they make daily presents of $\frac{1}{4}$ seer of grain & occasionally some Ghee & small payments from $\frac{1}{2}$ to 5 Rupees on entering the School & on each advance to different branches of instruction & on finally leaving School.

In Jumbooseer the Masters are paid fixed allowances, (from what source is not stated) in the 6 Cusba Schools, varying from 30 to 75 Rs. each in the 9 Village Schools from 10 to 50.

In the Villages of other Purgunnahs when the Scholars pay the Teachers, his receipts are from 20 to 50 Rupees per annum. **KAIRAH**. More than a mere maintainance paid by the boys in the daily presents of Grain, a present of 2 or 3 Rupees on leaving, & some times on entering the School

	SCHOLARS.	RS. PR. AN.
Schools in Town & Cusbas	100	150
In large Villages	40 or 50	75
In small Do	...	40.

AHMEDABAD The allowances are various, & different schools, they are paid by the Scholars, as is above stated to be the customary practice in the Broach, Pergunnahs, a few are stated to receive only 8 or 10 Rupees annually but they in general have between 30 Rs. & 100 Rupees per annum. The Schools in the city of Ahmedabad have each an allowance of 1. 3. 50 per annum besides payments from boys the total receipts, are from 40 Rupees to Rs. 217 per annum.

In some districts the sons of Bramins are taught gratis in some the sons of Wanees are required to pay more than others.

The office gives respectability, & on public days presents are often made to the School Masters by the wealthy Natives of the place.

Boys employed in assisting the teachers are exempted from payment whilst so employed.

KAIRA (Town) The Master receives from each boy 7 seers of grain per month, & 5 Rupees when he leaves the School.

BROACH (Town) The master is paid by the boys in small quantities of grain, & occasionally half a rupee or a rupee as they advance to different stages of instruction his receipts do not exceed 3 to 5 Rupees per month.

SURAT (Town) A master of a School with 50 boys receives about 60 Rupees per annum in presents from them of grain & money.

TANNAH The Master of the Government School receives 60 Rupees per month from the Collector. The Masters of the

charity School under the American Missionaries receive Rs. 15 : & 10 or 12, from voluntary contributions raised partly in India, but chiefly in America the master of the other Schools receive from 40 Rs. to 3 , , 3. per month from the parents of their Scholars.

4. J. Could similar provision be made for School Masters in Villages or in other parts of the Sudder Station now without School ?

CANDEISH. 4 J (Para 32) No.

SOUTH CONCAN No., it must come from Govt.

SURAT Not answered specifically.

BROACH. (4) Yes, but the people must be encouraged & improved.

KAIRAH. No.

AHMEDABAD (14) The Collectors considers a grant of 10 or 20 beegas of land or an allowance of 5 or 8 Rupees per month necessary in addition to what they might earn from the boys, for the purpose of extending the number of Schools.

BROACH (Town) Not without the aid of Govt.

SURAT (Town) Not without Government aid.

TANNAH. No, the present schools might be better attended than they are—but schools might be established for children of lower casts who are excluded from the present schools.

5. If small salaries for teachers were allowed to be deducted from the revenue of Villages when they were required to be inserted among the Village Expenses, could effectual means be employed to secure the appopriation of them and the efficiency of the Schools ? What do you consider a sufficient allowance in your zillah in addition to the amount which the Masters would earn by teaching ?

CANDEISH, (Para 6, 7) Yes, and rules for the purpose of ensuing efficiency are proposed (vide separate paper) (P. 8) The monthly receipt of each Master including presents in grain &ca. is estimated at 3. Rupees. (P. 9) (10 12) A sufficient allowance would be in Casbas, Peiths & large Villages of a revenue of 2000 Rs. & upwards. (Rs. 6) In smaller villages of a Revenue between 1000 & 2000 Rupees which would be secured by paying for each scholar educated at the public charge at the former, per month . . 2 annas at the latter 2½ annas. Subject to the rules above mentioned & being continued for (11) three or four Years or till the (7 d 11) boy reaches the age of 12 or 13 education at the public charge is recommended to be provided for classes specially who cannot afford it.

These will be 127 Cusba & Schools ..	pr. An. Rs. 3810
(27) 225 for small villages	8100
(28) add for rewards	500

per ann. Rs. 12410

This amount is thought sufficient & more than will be called for at first the saving from making one school do for two contiguous villages, & for those where schools 29 cannot be established will provide for Separate Mahomedan Schools. (v. Quet. 10)

S. CONCAN (Lt. Jervis P. 32) The most moderate allowance would be a heavy expense their being 2175 Villages without schools small salaries would be of no advantage as wealthy Natives whose Children were at the School could control its proceedings & thwart any measures of improvement. It would be best therefore to Establish only a few Schools at first which could be looked after by the Superintendent of the Native School Society of the district.

(28.) He proposes the following scale for the Southern Concan.

	Teachers	Language	No. of Children	Monthly Salary	Total
Rutnaghery ...	3	Mahratta	300	30	90
do. ...	1	Persian and Arab.	60	50	50
do. ...	2	English	50	{ 60 40	100
do. ...	2		100	{ 60 40	100
(No. 8) Chief Town in each Talooka ...	2	Mahratta	200	20	40
	1	Hindoostani	60	20	20
(P. 67.) each Kusba of Mahals and for very populous Towns ...	2	Mahratta	200	15	30
Total for the Schools in the Zillah : 8 Talookas and 67 Mahals per annum ...					3,43,60

for the instruction of 16,000 children exclusive of books, school houses and premiums.—

(Para 29.) He thinks Pecuniary assistance to the present schools would be prejudicial from the difficulty of deciding who are able to pay, and the feeling that exemption from paying for education is a privilege to which the Brahmins & higher Classes are more entitled than the poorer.

SURAT. 5. The payment of the salaries to the Teachers could be ensured, but difficulty apprehended in securing the efficiency of the Schools—The salaries of teachers might be from Rs. 50 to Rs. 75 per ann : the Government making up the deficiency beyond what the Scholars might pay which would greatly vary.

BROACH. 5. If salaries are granted they should be greater than at present, & their efficient appropriation to the object in view is difficult.

KAIRAH. 2. The arrangement desirable & thought practicable & a plan for giving it effect submitted (see separate paper) allowances proposed Rs. 12-8, -& 7 according to the size of the Village.

AHMEDABAD. (12. 14. 15.) The Collector proposes granting from the Juma of the Village allowances of 5 or 8 Rupees per month to School-Masters fixing the additional payment to be made by each scholar at 50 reas on being perfect in each lesson and the sons of Wanees 3 or 4 Rupees on their leaving School on this plan schools might be established in 90 Villages, & 1138 boys would be sent.

KAIRAH. (Town) The Judge proposes 15 Rupees per month for the head Master & 3 Rupees for assistants.

BROACH. (Town) The Judge proposes 10 to 20 Rupees per month for teachers & that the Schools be periodically examined by a Committee of the Native Law officers of the Court & other respectable Natives under the Superintendence of the European officers of Government.

SURAT- (Town) European Superintendence, public Examinations & rewards, & the promise of higher salary to the Master as the school improved, are the best means of ensuring the efficiency of new Schools. The allowance to a Master should depend on his qualifications, & the extent of his School 10 or 15 Rupees is the least that should be granted, because for less an improved method of teaching would not be undertaken, & without this, interference would be useless. The salary might be as high as 50 Rupees per month.

TANNAH. Masters should be paid in proportion to the number of their scholars, instead a fixed salary & their pay should be as low as practicable— $\frac{1}{4}$ Rupee for each boy per month independent of presents, sufficient. The rent of School room & supply of books being paid by Government that the Masters interest may be promoted by attention to the efficiency of their schools. The Mission Schools several of which are in the neighbourhood are on lower terms than these, and are considered to be very effectual in affording useful knowledge & science among the inhabitants.

6. Sirkar Wurshasans, Enam & other lands & allowances are often granted unconditionally to persons claiming these on doubtful titles, in such cases the grantee might be obliged to submit to a small annual payment towards a fund for maintaining Schools. What annual amount do you estimate could be obtained in your district from such sources—

CANDEISH 13. But little to be expected, and nothing can now be stated definitively.

S. CONCAN (Lt. J. 32) Nothing.

SURAT (6) (Collr. 9) Nothing (1)

BROACH (6) Nothing.

KAIRAH (2) Nothing.

AHMEDABAD Not stated.

7. Are there any religious allowances in your district which altho' it would be impolite to resume them, might by proper management be diverted to this purpose, if so, state them ?

CANDEISH. (14) Little to be expected—The Collector will shortly report particulars.

S. CONCAN Nothing.

SURAT (7) Nothing.

BROACH (7) Nothing.

KAIRA (2) A small amount might be so appropriated but thought inexpedient.

AHMEDABAD Not Stated.

8. Lands and allowances are often held on condition of performing religious or other services. Would it be advisable to exact a payment in commutation of their services for this purpose, & if so what amount annually do you estimate might be obtained ?

CANDEISH. 15. Not advisable, except for Mosques or temples which have gone to decay & after the death of the present incumbent.

SOUTHERN CONCAN. Nothing available and if there were, a grant coming from Govt. preferable.

SURAT. (8) Nothing.

BROACH. (7) Nothing.

KAIRAH. (2) Nothing.

AHMEDABAD. Not stated.

(J. 9) Do you apprehend any inconvenience from a rule that after a certain number of years notice, no public Servant of any rank whatever shall be entertained unless able to read and write his own language ?

CANDEISH. (16) None, if Peons be exempted from the rule —& Jumadars Havildars & Naiques of Peons who may deserve promotion for faithful & active service. The effect experienced in Guzerat, by the demand for education on reestablishing the office of Tullattee appealed in proof.

S. CONCAN. (Lt. J. 32) None ; Peons being excepted, After two years $1/3$ d. of them might be required to be able to read & write.

SURAT. (9) The rule would probably by creating a demand for learning, promote education, but among peons it would act as an exclusion of the poorer classes.

BROACH. (8) The Collector unable to form an opinion.

AHMEDABAD, KAIRAH, KAIRAH (Town) (2). Not apprehended ; if peons be exempted, & with regard to them naiques Havildars & Jemadars might be required to be able to read & write their own language before promoted.

BROACH. (Town) The Judge apprehends no difficulty provided the present Schools are made more efficient & time allowed before the rule be enforced—.

SURAT (Town) No difficulty if it be not applied to peons till the rising generation are fit for employment ; a preference might be given to those having certificates of proficiency.

TANNAH. The only difficulty apprehended is in regard to Peons.

A. 10. To furnish a general report on the state of Schools,—the proportion of Children taught and from what Classes, and the learning communicated.

CANDEISH. B. Para 19 to 29. A limited degree of reading writing & accounts in Mahratta is taught in Villages, to 1 child in 18. For Mohamedans the plan submitted provides for 1 in 4 being taught ; Elementary Persian & Arabic Schools desired, & boys might be taught on the rules above mentioned 1 Rupee for 5 free Scholars being required, & a longer tuition necessary. Higher branches of learning Mohamedan & Hindoo may be encouraged by annual donations to the existing Seminaries,—should this be within the views of Government.

Hindoo Seminaries supported very much by charity in which way the Masters and many of the Scholars are maintained—to such, a donation Pr. An ; where there are from 5 to 8 boys of 30 Rs. 8 to 10 boys of 40, 10 to 15 boys of 50 Rs. might be granted on the special sanction of Government.

If a Mohamedan institution like the Poona College were established a certain number of the most eminent Mn. Scholars might be sent at the public charge and those who improved most could be chosen for offices in the Courts.

SOUTHERN-CONCAN. The number of boys educated is about one in 80 & a very few Mahomedan girls are taught. The instruction given is generally insufficient for the humblest situations. The teachers often indigent, ignorant, and without incitement.

SURAT. (12.) In Olpar Schools the Collector ascertained that none of the boys were fit for public employ, the instruction is of the most ordinary kind, consisting chiefly in a simple kind of Arithmetic learned by rote. all classes are found in the schools except Dhoorias—a few poor boys are taught gratuitously.

BROACH. (9.) Education extends only to reading writing and accounts and is confined very much to the richer and more substantial tenants, though there are exceptions among the ryots, some having acquired considerable information.

KAIRAH, (par. 3 to 8) Schools are at present badly regulated and require our superintendence & encouragement reading writing and accounts in Guzerattee are all that is taught but considerable interference with them might create prejudicial impressions and defeat the object, the present Masters are badly qualified, & a better selection might be made.

All casts except the lowest attend the Schools promiscuously. Few however except Coonbees, Bramin and the trading Classes are educated though the others have no prejudices against education some Coonbees are enabled by their education to carry on trade as well as agriculture, one third of the Children of a Village usually go to School.

AHMEDABAD. The Chief branches of instruction are accounts and various tables of weights and measures, after which Moral precepts are taught; none are continued at School beyond 3 years, & few more than 1 year or 18 Months. The greatest number of Scholars are Wanees, Coonbees next and then Bramins; of other classes comparatively few the total number of Scholars is 2673 of whom half belong to the City School. There are no Schools in the Mehwassee Villages.

KAIRAH (Town) There are 150 boys in one and 80 in the other School and reading and writing are taught but no arithmetic. rich, & poor, Hindoos, and Mohamedans, attend indiscriminately at the School.

BROACH (Town) There are in the 16 schools 373 boys they learn spelling and the rudiments of writing and cyphering; The schools are open to all classes; and those who have the means generally educate their children.—

SURAT. (Town) About 1 in 4 of the Hindoos are sent to school and 1 in 10 of the Mohomedans and 1 in 6 of the Parsees. Only those Hindoos whose employment requires it, are usually continued at school to acquire all that is taught, which does not exceed the first rudiments. Among Mahomedans the higher classes only attend to the education of their Children, and of these few except such as study for employment in the courts can read Persian. The Borahs' College is noticed as an exception, in the value of its endowment, the superior instruction afforded and the system and method observed in conducting it. It shews what can be effected with proper means. Among the Parsees there is a greater number who can write than among other classes.

TANNAH. In the Government School the Native Languages of the place, reading writing & Arithmetic are taught, and rudiments of English.—The lowest classes are excluded. In the Mission Schools Mahratta is taught, the lessons are reading writing geography and arithmetic. All casts are admitted, Purwarrees sitting outside, in the veranda.—

The Hindoo Schools are very deficient, and little that can be of use is taught. The Mahomedan Schools are for teaching the Koran in Arabic, & the formulas of the Mahomedan Religion. One out of seven boys probably goes to schools all classes except the lowest attend the Schools.

11. Who are considered the fittest persons for schoolmasters, and are they to be met with in the District.

CANDEISH. (para 18.) Brahmins-and they are to be found in the District. There are also Biess or Suddur Schoolmasters who should be continued—The duty is sometimes connected with Josee—which is a Wuttun, but if an allowance be granted by Government it should be allowed such, only during good behaviour.

SOUTHERN—CONCAN (Lt. Jervis 14.) There are many procurable in the District of the description at present employed in the Village schools, but the Concan Education Society has found it necessary to educate the persons they mean to employ as Schoolmasters in Lancasters' system, and in the books &ca. &ca. they are to teach—granting them 4 Rs. per month while under instruction.

SURAT. The Collector has not noticed this point.

BROACH. (11) Brahmins are most commonly employed and perform the duty satisfactorily.

KAIRH (9.) They are usually of the Brahmin or Banian Casts and qualified teachers may be found if patronised and well paid respectable candidates would never be wanting.

AHMEDABAD. No. 2|8. Nearly half the Masters in the district schools are hereditary, and these are Bramins, in other cases other casts are employed, and there would be no difficulty in finding persons qualified for the office.

KAIRAH (town) The Judge's report is to the same effect as the Collecters.

BROACH (Town) Bramins and Andaroes among the Parsees are qualified for Schoolmasters and are procurable.

SURAT (Town) Mr. Andersons' views of the Measures of improvement which are most likely to be effectual, first (?) the Establishing some Schools where a more enlightened education should be afforded than is now attainable, renders it necessary the masters should be first educated.

TANNAH. Fit persons may be met with, but reference should be had to qualifications rather than Cast whether Bramins, Mahomedans or Jews.

12. Suggestions for promoting Education Economically requested.

CANDEISH. Answer to queries 5 & 10 and the plan. A

SOUTH CONCAN. (Lt. Jervis. p. 13.) The existing system of self instruction should be continued and improved on Lancasters system, the children should be classed, and take places, their lessons writing, reading and repeating—should be sentences and books inculcating morality. Weekly examinations should be held, the head boy at each having a card or ticket, and the boys having most of their tickets at the yearly examination to have a book or medal as a reward ; this yearly examination essential, and should be attended by Government Officers, and the Europeans to give respectability.

(16). Lieutt. Jervis is ready to submit extracts from Native works fit for publication and conveying Moral instruction.

(26.) Slow systematic temperate measures most likely to be successful. In S. Concan a Native Committee with a zealous European to direct and control and stimulate them to exertion is found well calculated to insure the introduction of improvements and the efficient progress of the Schools and to this the Patronage & support of Government necessary.

Improvements in Science must be drawn from European sources, but they may be introduced by care, and descretion. Masters are instructed, (v : a : to para 11) for the elementary Schools, the ablest and most tractable of these might be further instructed, and qualified to impart Scientific knowledge, and to prepare books for instruction, rewards being held out to them in addition to their ordinary pay.

(27) Lieutt. Jervis is of opinion that native Committees like that in the S. Concan might be formed in all Zillahs, they choosing the European Superintendent, on whom success chiefly depends, and this course is better than Government directly or indirectly interfering in their superintendence.

(28) He considers it better to establish good free Schools, chiefly in the principal town in each Talooka, perfectly distinct from those in existence than by interfering with the latter to cause dissatisfaction, which he has found to result from an attempt to improve them in some instances—all that can be done for the existing schools is to supply them, when they apply for it, with Books, or teachers.

(30) At Yearly examinations (as above noticed) rewards, certificates of learning and diplomas to be granted. The examinations of the Talooka schools to be held by the Superintendent ; and his associate, who should report the result, of the scheme, and the prospects for the future.

SURAT (13 and 18) The Masters might be paid an allowance for each boy who attains a certain proficiency ; but it will be expedient to grant assistance to the poorer boys as well as to the Master ; this might be done by prizes or donations to every boy who passed a certain examination or a gratuity of 2 Annas

per month or Rupees 1, 2 per annum to poor children who had attended, liable to be withheld in case of inattention ; To the Masters donations for the Number of Scholars regulated according to their proficiency in 3 steps viz so much for boys learning the first lesson of Repetition Do Reading and Writing, Do. Reading, writing and Accounts. Annual examinations to be held by Commavisdars, and the Collector and his Assistants. The Collector unable to foresee the result of such a scheme, recommends its trial, at least ; on a small scale, as the most likely to be successful because it engages the interests of all. In this way as the poor would all send their children, 20,000 Rupees (it does not clearly appear whether per Annum or per Month) would be necessary to provide for the education of all the poor but any less sum sufficient for experiment.

BROACH. (12) Recommends the establishment of schools under the superintendence of European Gentlemen.—

KAIRAH. (B 9.) The Collector proposes a detail plan for introducing schools at Government expense (which is separately shewn) but does not estimate its total expense : He suggests that in every district Cutcherry there be 4 or 5 situations as assistants to the Camavisdars with small allowances of 6 or 7 Rs. per month to which the best scholars of the district on leaving school should be appointed, this would stimulate the boys to aspire to the distinction and from them the most efficient persons might be selected for public employ, and promoted accordingly to vacancies, a good knowledge of reading and writing and accounts, should chiefly be expected, and some printed books, moral stories &c. are required.

AHMEDABAD. The only suggestions offered have been stated (Vide query 5) the measure of extending the means of education is considered very necessary, in reference to the control exercised by Wannees over the illiterate Coonbees.

BROACH (Town) The Judge recommends as the only mode of improving the system of education to employ assistant Masters from the Bombay Institution offering rewards and holding out the prospect of employment for proficiency, and that printed books be used.

SURAT (Town) In his report from 9th para to the end Mr. Anderson enters in some detail into the Measures of improvement which he considers best, they are briefly : The establishment of a few better schools than now exist, where the object of instruction should be the improvement of the minds of the boys by affording really useful information ; for this purpose Masters must first be qualified, and books provided—a Salary of 30 Rupees per month might be allowed to such a Master with an advance if his school exceeds 50 or 60 boys. European Superintendence is desirable, and indeed at first necessary, though attended with difficulty, and some drawbacks.

If the measures suggested be adopted Mr. Anderson offers to obtain persons willing to qualify themselves as masters, and afford his best endeavours to superintend the schools, though not sanguine of success.

TANAH Mr. Baillie considers it best to establish new Schools on the plan of paying the master in proportion to the number of his scholars ; or existing ones might be improved by supplying the Masters with books, and holding out a premium for instructing their scholars in the Schools in the native languages more desirable than in English. Faithful superintendence is of great importance, and the Mahomedan Law officer of the Court and the Pundits might be appointed to that office over the Schools of their own persuasions respectively.

VACCINATORS.—The Medical Board have reported that the duty of superintending schools will not interfere with their professional duties. That the limits of their duties are assigned so that there can be no interference with the duties of each other and that they are so extensive that after having gone over one part of the district they will not revisit it for three years they will however remain longer in the most populous parts where of course schools would naturally be the most numerous.

2. Extract from Bombay Secretariat G. D. Volume No. 92 of 1825 pages 357 to 375.

Though the Reports from the Mahratta Country have not yet been received, we have enough before us to enable us to come to a decision on the measures to be adopted & recommended, for the improvement of education.

My first Minute (of December 1823) embraced seven objects ; the three first of which were connected with the diffusion of education in its early stages among all ranks of the people ; & the four last with the means of promoting & encouraging the study of the higher branches of science.

(1) On the first of these objects "the improvement of schools & the increase of their numbers," Mr. Farish's observations are so judicious that they leave me little to add. Our first attention must be given to the education of the schoolmasters which cannot be better done than by affording every encouragement to the plans already in progress under the Education Society. But it is absolutely necessary in order to render the Schoolmasters thus educated useful to the public, that there should be Schools for them to teach when they are prepared. The opposition which these new plans will meet with would otherwise render their failure certain and deter all other Natives from following their example. The allotment of certain funds for the gradual institutions of schools

should therefore be most earnestly recommended to the Court of Directors ; and if any young men should be reported qualified to undertake schools before the Court's orders are received, we must ourselves authorise their employment. This can be but a very trifling expense ; indeed the whole expense recommended to the Hon'ble Court under this head will, on the gradual plan now proposed, be far from considerable. Thereafter, when the schools first instituted shall again have produced persons capable of teaching, a further extension of public schools should gradually take place throughout all the Cusbas and large Villages. The mode of rewarding and controlling School Masters proposed by Major Robertson & forming Appendix A to Mr. Farish's Memorandum appears to be best fitted for adoption. Improvements may be made on it by suggestions brought forward in other parts of this discussion & further alterations may be suggested by future experience. The patronage to be exercised by the officers of Government in this plan must relate only to the Government Allowances : in all other respects the same degree of freedom in chusing School Masters that at present subsists must be continued.

(2) The second measure proposed in my former minute "The publication of School books" will probably be limited until the Government Schools shall have been established ; but the Education Society should be authorised to proceed with that branch of the undertaking to any extent they may deem necessary, Government defraying the expense of printing.

(3rd) In the 3rd plan for the encouragement of schools & of education among the lower Orders "The establishment of examinations, certificates & prizes both to scholars & Masters, should be strongly recommended to the Honble Court. Besides the general stimulus which it will give to this stage of learning, it will indirectly encourage the new mode of tuition which is to be adopted at the Government Schools, as the persons trained up under it will be more likely to win prizes in the useful branches of knowledge than those educated in the old system. The proposals of the Collector of Candeish regarding the mode of examination afford a very useful addition to the suggestions formerly offered.

The plan of rendering an examination necessary for all persons desirous of public employment comes properly under this head. The examination alluded to in my first minute under the 7th division of it seems still to be inexpedient ; but that proposed by Mr. Warden and confined to reading and writing, seems unobjectionable except as relating the Peon establishment, where both service and promotion to the upper ranks should depend on other qualities, the only question that remains is, whether all the Classes of servants to whom the rule would apply are not already, from the nature of their employment, acquainted with reading & writing ; if they are universally so, the publication of the rule would not be expedient. The Secretary should take measures to ascertain this point & should publish the rule without further consultation if it appears to be desirable ; care must be taken to word it so as not to apply to Village officers. These are all the measures which in present

circumstances I can venture to propose for the education of the common people. Some advantage has already been gained from the information we have Collected & the enquiries we have set on foot. I trust also that as the attention of the public officers has been called to the subject we may see some increase in the interest taken in it, by individuals; on which as well as on exertions of Government the prosperity of the cause of education must depend.

(4th) Of the plans for encouraging the higher branches of knowledge the first is dismissed under the fourth head of my former minute & relates to "Schools for European Science," which at present can only be recommended to the notice of the Hon'ble the Court of Directors.

(5th) The 5th plan "that of printing translations and of advertising rewards for the best offered," seems to me the most important proposal in the whole plan. The object of it has been approved by the Court of Directors & the objections that have been urged to it, are such as may be easily removed. I therefore earnestly recommend the adoption of the resolution I formerly proposed & I am anxious for its early notification, because I know some Gentlemen were thinking of translations when the subject was formerly agitated & they will probably be quite disheartened if they see no reward held out. The scale of reward is mentioned in my former minute & the subjects of the publications have been fixed by the Education Society. The number of rewards may be limited hereafter, if we find the Claimants too numerous, but at present I am infinitely more afraid of discouraging any little spirit of enterprise in that line that may be in existence, than of calling forth such a number of candidates as will embarrass the Government.

(6th) "English Schools for teaching Science" I have nothing to add on this subject. We shall probably before long hear how the School at Bombay is succeeding & whether it has made any progress beyond teaching the—language.

(7th) The plans proposed under the 7th head of my last minute "for affording encouragement in the higher branches of knowledge" must be left to the consideration to the Honble the Court of Directors; but one plan which I recommended for medicine may I think be adopted and extended to other sciences. It is that if any European Gentleman will produce a Native who shall be capable of undergoing an examination in proof of a certain degree of proficiency in medicine or any other science, handsome rewards shall be granted both to the instructor & the pupil. The Medical Board & the Education Committee should specify the branches of Science to be the objects of this encouragement & the degree of proficiency to be expected as well as the amount of reward. The number of candidate to whom rewards may annually be offered should afterwards be determined. I have no apprehension that the candidates will be too numerous.

It is scarcely necessary to say that the reward would be given to any Native who should of himself produce an Essay of the kind described but I think it might be carried still further & given as I formerly proposed

at the suggestion of Mr. Farish to any Native who shall produce an Essay containing anything like an improvement in Science from whatever source derived, or a good essay on any subject of natural or Moral Science in one of the spoken languages of India.

December 27th 1824.

(Sd.)
R. G.

The several reports now in Circulation shew that although there are many Village Schools in existence in the territories attached to this Presidency, the instruction received thro' this channel is almost exclusively confined to the mere elementary parts of Education, which go into the business of a shopkeeper, or Tulatee; the moral and religious improvement of the Scholars forming, in fact, no part of the system in operation; it is therefore obvious that if measures be not taken to push Education beyond this scale the rising generation can scarcely be expected to advance in Civilization. I ought perhaps to say that they must retrograde & appear less estimable to Europeans than they have hitherto done, since it cannot be denied that our rule has relaxed many of those restraints which the policy of Native States imposed upon the conduct of their subjects. Among the rest the use of spirituous liquors under the Mahratta Government was I believe so guarded that an intoxicated person, was rarely to be seen in any of their Towns, and whenever seen severely mulcted. I fear the vice of drunkenness is now much more common and looked upon with much less abhorrence than formerly. The question there seems to be, by what means are we likely to wean them from such degrading propensities & to recall them to the practice of those moral virtues which their own Institutions exacted. Other allurements may be suggested, but Education is surely the safest, and at the same time the most general. It will go in to the Cabin of every Villager, and whilst it conducts him to attainments, which, without general Instruction, we can hardly expect to see introduced among the lower order as objects of Study must infuse into their minds ideas that will gradually subdue their superstitions and prejudices, and contribute to their levation in the Scale of Civilization. I confess however that my own notions as to the best mode of prosecuting this object are by no means settled; and having therefore no plan of my own to produce on the efficiency of which I could myself rely; I most readily yield my assent to the arrangements so strongly recommended by the Hon'ble the Governor, whose mind as his minutes evince, has been intently and egarly devoted to the Subject. I nevertheless venture to propose as a certain means of diminishing the charge to the Public, that the Hon'ble the Court be solicited to send out for the use of Government & of the Education Society a set of English Types & that in the mean time the Committee of that Institution be required to submit Estimates, for the sanction of Government, before the printing of any Work be undertaken, the expense of which shall exceed a specified sum. What that shall be, I leave it to the Governor to fix, if he see no objection to the restriction, Looking to the heavy charges of the Press at this Presidency I own, I think it advisable.

8th January 1825.

Sd./ R. D. GOODWIN.

I entirely concur in Mr. Goodwin's proposal that estimates should be submitted to Government wherever the expenses is likely to be considerable say when it is likely to exceed 5000 Rs. for printing; but to prevent further delay I would recommend that the Committee be authorized to proceed with all works now prepared that they may think expedient submitting estimates for future publications only. They should always write their estimates at the lowest rates at which they find it possible to print the work.

I also concur in the expediency of applying for types but before it is done I should wish to see the discussion about the claim of the commee to do all the business of Govt.

(Sd.) E.
Rg.

3. Extract from Bombay Secretariat Records, G. D. Volume 63 of 1824 pages 333-340.

Letter dated 10th March 1824 from the Secretary to Government, Bombay, to the Commissioner in the Deccan, copies of which were sent to several Collectors in Gujrat & Concan. It was in response to this letter that the reports on the state of Education were submitted by the several officers and which are quoted in previous pages of this volume.

No. 365 of 1824 General Department

To

WILLIAM CHAPLIN Esq. Commissioner in the Deckan.

Sir,

The Honourable the Governor in Council having under consideration the very important question of the most advisable means to be adopted for the better education of the Native population of the territories under this Presidency, instructs me to address to you the following queries having reference to the practicability of increasing the number of village schools and to request you will call on the Collector under you to furnish at their earliest convenience such information as it may be in their power to obtain.

What is the number of village schools in their Zillahs respectively ?

What proportion does the number of schools bear to the number of villages ?

What allowances are granted to the schoolmaster's and from what source ?

Could similar provision be made for schoolmasters in villages now without schools ?

If small salaries for teachers were allowed to be deducted from the revenue of villages, where they were required to be inserted among the village expenses, could effectual means be employed to secure the appro-

priation of them and the efficiency of the schools ; what do they consider a sufficient allowance in their Zillahs in addition to the amount which the masters would earn by teaching.

Sirkar Warshasuns, Enams and other lands and allowances are often granted unconditionally to persons claiming them on doubtful titles, in such cases the grantee might be obliged to submit to a small annual payment towards a fund for maintaining schools. What amount do they estimate could be obtained in their districts from such sources ?

Are there any religious allowances in their districts which, although it would be impolitic to resume them, might by proper management be diverted to this purpose, if so, to state them ?

Lands and allowances are often held on condition of performing religious or other services ; would it be advisable to exact a payment in commutation of those services for this purpose and if so what amount annually do they estimate might be obtained ?

Do they apprehend any inconvenience from a rule that after a certain number of years' notice no public servant of any rank whatever shall be entertained unless able to read and write his own language.

2. In making the above inquiries the collectors are to be requested to bear in mind that even in the event of the adoption of the proposed means of raising funds for defraying the expenses of education it may not be politic to levy them avowedly on that ground and that care must be taken to prevent giving any impression to the natives which shall lead them to consider the introduction of plans for the improvement of their education as connected with any addition to the imposts of Government.

3. With their replies to the foregoing queries the Governor in Council would be gratified to receive such a general report on the state of the schools in their Zillahs as they may have the means of affording in regard to the number taught at each school, or the proportion of the children of a village who are sent to school where there may be a village school : and in regard to the learning they acquire : and the particular classes who attend them and whether only those whose trade requires a knowledge of reading and writing or others also.

4. The Collectors also to be requested to state their opinions as to the persons that could with most advantage be employed as schoolmasters, whether qualified persons are to be met with in the Districts and whether the office of schoolmaster be considered in any place to belong to a particular member of the village community and they will suggest any other expedients that may seem practicable for promoting at a small expense the important object under consideration.

5. The Collector of Candies has in some respects anticipated the foregoing reference in his letter to the Deputy Persian Secretary of 18th November a copy of which I have the honour to enclose.

6. The Governor in Council attaches the greatest value to the voluntary opinion thus offered by so experienced a public officer and readily sanctions all the measures therein proposed.

7. The Governor in Council requests you will communicate for Major Robertson's information that the system which has generally succeeded best in native schools is to render the income of the master dependent upon the number and proficiency of his scholars, and thus to make his attention and the improvement of his school bring with them a proportionate reward. It has been found sufficient to allow the master one Rupee per month for every five boys with one or two Rupees per month for the school room. After a reasonable period has been allowed it is required of the master that one half of his boys shall be able to read and if it be found to be otherwise he is not paid for more than double the number of those who can read, the numbers are monthly reckoned from an average of the numbers present at the several times the school may have been visited during the month.

8. It seems highly desirable to preserve uniformity in order to prevent discontent among the masters which might arise if those employed at one school were paid on different scale from those at another, it is also desirable to afford native education as cheaply as may be practicable, a very small increase of rate will very materially augment the expenditure if education be generally provided, or if the expenditure be limited it will very much contract the extent to which education can be granted; for these reasons it will be expedient that the rates abovementioned should not be exceeded in the schools.

9. The Governor in Council requests you will accompany the reports of the Collectors with such observations and suggestions as you may have to offer and such further information on the subjects of reference as you may possess, particularly in regard to the Warshasanans which might be considered available for their objects.

I have the honour to be,

Sir,

Your most obedient servant,

Bombay Castle
10th March, 1824

(Sd.) J. FARISH
Secretary to Government.

The same to the several Collectors in Gujrat and the Concan.

SECTION VI :—FURTHER REPORTS ON EDUCATION

1. Extract from Bombay Secretariat Records G. D. Volume 181 of 1829 pages 214 to 221.

No. 139 of 1829.

Judicial Department.

To

CHARLES NORRIS ESQRE, Chief Secretary to Government,
BOMBAY.

Sir,

1. The several Collectors having furnished Statements of the number of schools in their Collectorates with the number of Boys attending each, and of the mode in which Printed tracts are sought after and disposed of as required to be annually reported to the Sudur Foujdaree Udalt under the instructions issued by Mr. Acting Secretary Gardiner in his letter of the 6th July 1828, I am directed by the Judges to submit to be laid before the Honorable the Governor in Council the following General report of the state of Education in the Provinces of this Presidency framed from the information conveyed in the above Statements.

2. *SURAT*. The Collector of Surat Mr. Stubbs states the number of Schools in the Districts of his Zillah to be 55 the boys attending 1080 and that there are 14 Scholmasters who receive emoluments in lands amounting in the aggregate to Rupees 456-1-97. The number of tracts and books supplied by Government of all kinds that have been disposed of in the last three years is 234.

3. Mr. Stubbs remarks that these books are not much sought after by the Native generally—that of the 234 sold only 9 have been purchased by village School Masters, that the remainder have been bought by the people of the City, and principally by those connected with Gentlemen of the station—that books of Arithmetic are most desired, but not to the extent that might be expected—that the general answer he has received in his enquiries has been that the people are too poor; but Mr. Stubbs himself rather thinks, the people are disinclined to lay out money in that the utility of which is not apparent to them. Mr. Stubbs adds, as the benefit becomes more generally understood greater anxiety will prevail to participate in it—that every facility is afforded for the purchase of Books and that he himself loses no opportunity of explaining to the most intelligent the advantages which may be derived from the use of them.

** Report dated 16th October 1829 on the state of education in the several collectorates of the Bombay Presidency submitted to the Government by the Registrar of the Bombay Sudur Dewanee Udalt. The Report was prepared from the report received from the several Collectors in response to a circular letter issued in July 1828 by the Bombay Government.*

4. Mr. Kentish the Judge of Surat returns the number of Schools in the City at 135, the number of boys 2988 of the Schools the Masters of two are paid by Government, and the number of Boys attending in these 96—that there are besides 5 schools under the superintendence of the Missionaries, in which 350 to 380 children are instructed.

5. *BROACH*. The Collector Mr. Richard Mills reports the number of schools in the Districts of his Collectorship to be 26 the number of Scholars 1042 of these there are 2 schools at the expense of Government in which the number of Scholars is 75. Mr. Mills does not make any report regarding the disposal of Books.

6. *KAIRA*. The Collector reports 84 Schools in this zillah of which two are under the Patronage of Government, one at Kaira with 19 boys, and one at Nuread with 78 the total number of boys attending the Schools is 3181.

7. Mr. Mills states that few Books or tracts have been disposed of, that it is to be feared, from the listlessness and apathy of the natives as to any other attainment than simply learning to read and write, instructive books promotive of moral improvement are but little sought for, unless they can be obtained as a free gift, or for the most trifling consideration. Mr. Mills proposes that this should be done by Government presenting a selection of books to each of the large schools of the large Cusba Towns, he considers this would promote a taste for reading.

8. He states however that we must look for permanent and real good from the gradual extension of Government schools. One of which he would wish to see established at the Different Cusba Towns, and placed under respectable and well Educated Natives.

9. Mr. Mills states the two Government schools are not so effective as might have been expected, and he considers encouragement in the shape of Presents both to the Scholars and Masters absolutely necessary—an opinion however the Hon'ble the Governor in Council will observe in the course of this report to be quite at variance with the impression of Captain Hodges the Acting Collr. of Khandesh.

10. At an Examination at the school at Kaira Mr. Mills thought the progress of some of the head scholars respectable in reading the arithmetic—he distributed some presents and these being the first, he anticipates an augmentation to the number of scholars, and a more favourable result on the next examination—and he concludes his report, which is of much value with pressing for a supply of Books and stating his intention to solicit Government for sanction to make presents half yearly.

11. *AHMEDABAD*. The Collector states the number of schools in this Zillah including the City at 91 the number of Scholars 3,353—this includes 3 schools supported by Government, in which the scholars are 127.

12. The number of Books disposed of are exceedingly few only 15 Mr. Vibart reports favorable of the two Government schools in the city

stating that the progress made by the scholars is very considerable and creditable to the Masters.

13. *NORTH CONCAN.* The Collector reports the number of schools of this Zillah supported by Government to be 2 with 118 scholars and that there are 135 other schools with 2490 scholars.

14. It appears that the few books and tracts furnished by Government have all been given away, not one having been purchased.

15. *SOUTH CONCAN.* The number of schools reported in this zillah is 281—the number of scholars 6721 of the schools there are several at Bankote and Hurnee superintended and under the management of Missionaries, but that there appears to be only 1 school in which the Master receives any advantage from Government—of the 6721 scholars there are 2034 Brahmins, 1729 Coonbees, 611 Wanees, 703 Sonars, 255 Shennees, 245 Purbhoes, 3 Mhars, 1127 Mohumedans & 14 Christians.

16. Mr. Reid, the Collector states that no tracts have been furnished by Government to his Collectorate,—and the only books transmitted are some Copies of the Vyuvuharu Myook a work on Hindoo Law of which not a copy has been taken.

17. *POONAH.* The Collector of Poonah states the number of schools in his Districts at 292 the Boys attending 4685 this includes 5 Government Schools with 266 Scholars. Captain Robertson gives no information regarding the disposal of Books or tracts.

18. *AHMEDNUGGUR.* The number of schools here reported is 168 with 3138 scholars the Government schools 2 the boys attending 232. The Acting Collector Mr. Boyd makes no mention of the Books disposed of.

19. *KHANDESH.* The Acting Collector Mr. Hodges states the number of Government schools to be 2 with 59 scholars, other schools 112, with 1616 scholars. Mr. Hodges gives an interesting report of the state of education in his Districts to the following effect.

20. He remarks that in the schools nothing more is taught than reading writing and accounts, the object of instruction being confined to qualify the scholars to fulfil the duties of District and village accountants, shopkeepers, Merchants or Agents of Government.

21. Many of the Tracts have been distributed to the Mamlutdars of the different Districts with the view of facilitating their sale, but that very few only have been disposed of and none it is believed for the use of the schools.

22. Mr. Hodges states that the Character in which the Mharatta Books are printed is not in general taught in the schools but that he does not apprehend to be the only obstacle to their being in Demand, but the Parents being satisfied, it is not likely that the schools masters will put themselves to any additional expense to improve the system.

23. Lieutt. Coll. Robertson when Collector made an attempt to encourage the progress of learning by rendering the School Master's stipendaries of Government and thereby relieving the Parents of a portion of the expense for the instruction of their children, but Captain Hodges states that this was attended with no success.

24. The sum Colonel Robertson was authorised to expend was 10000 Rupees per annum but the sum to be given to each school master was found too small to induce him to give up his ordinary receipts and to submit his conduct and management to the control of the officers of Government to which, Captain Hodges states, there is every reason to believe the strongest aversion was felt.

25. Mr. Hodges remarks that a very small portion of the sum which Colonel Robertson was authorized to expend, would suffice to furnish gratis the different schools with Books and he recommends that a distribution should be made to the extent of about 300 Rs. in value.

26. In that case Captain Hodges proposes to give in the first instance some of the most entertaining books received from Bombay to any of the school Masters applying for them, without stipulating for any right to enquire into the mode of their disposal, and he considers this mode better than to give them to the most deserving scholars because to do so, requires an interference, to ascertain the claims of Scholars, which appears to him an insuperable objection.

27. *DHARWAR.* The Principal Collector Mr. Nisbit gives only in his return a statement of the number of Schools being 300 and Scholars being 4145 of these there are 2 Government schools with 94 Scholars and 2 Missionars with 51 Scholars.

28. The schools are attended by all classes, the number of Brahmins is 866, Lingayet 2046, Jain 142, Moohemedums 205.

29. *GENERAL STATEMENT.* This completes the several zillahs of the Presidency and the Judges beg to submit the accompanying General Statement exhibiting in one view the number of scholars with a column of the population of the different zillahs to shew the proportion attending Schools.

30. It hence appears that this proportion is 1 in 133. In England it is stated in a late work at 1 in 16, in France 1 in 30, in Russia 1 in 954.

31. *OBSERVATIONS OF THE JUDGES ON THE IMPROVEMENT OF EDUCATION.* The Judges direct me to conclude this report with offering the following observations upon what seems to them at present desirable for the general improvement of the Education of Native Community.

32. It seems quite plain that the system of education pursued in Provinces is of the very lowest description, and that the little improvement attempted by Government, has been attended with but indifferent success, either in character or extent.

33. The total number of schools in the whole Provinces of the Presidency at the charge of Government is only 25 the number of Scholars attending 1315.

34. At these schools some better mode of instructions has it is fair to assume been introduced, in all other schools, the system has remained the same as handed down from time immemorial, without a variation for improvement being thought of. Vast time is consumed in a most cumbersome mode of learning to read, and in attaining the first simple rules of Arithmetic—the Books read never exceed the relation of some silly stories, and the general writing acquired goes little beyond that of ability to sign a name. There are exceptions to this in those castes whose after occupation of life is that of employment as accountants—Clerks or holding Government Offices, but what is acquired by these Classes is not so much learnt at schools as at home or in some House of business.

35. The first object to be had in view the Judges then consider, is to improve the system of teaching in the schools at present existing.

36. For this purpose they would first recommend a gradual extension of improved schools in the different large Towns. They would recommend wherever a school-master is at present found that it should be proposed to him to improve his system, and to induce him to do so, some small stipend might be granted, independent of what he usually receives from the scholars, which it does not seem it would be prudent either as regards the Master or the pupil to interfere with.

37. When in large towns the present schoolmasters are not willing to improve their systems, other schools might be set up, on a small allowance from the Government to the Master.

38. It appears also to the Judges that it is essential the Government should consent for some years to give Books gratis, to every School Master willing to take, & use them.

39. The kind of books should be those of Arithmetic, short Histories, moral tales distinct from their own false legends—Natural History and some short voyages and Travels—Books of this kind, the Judges believe have been already translated and printed at the cost of Government, and as it is evident they cannot be sold, it is at least better that they should be distributed in this manner than allowed to go to destruction.

40. In respect to examinations as it is doubtful if some prejudice does not prevail upon the subject, it would be perhaps best to restrict them to those schools where the Master would wish that they should take place and on all occasions the Judges would recommend prizes being distributed as shewing the interest Government takes in the proceeding, and as a mode of encouragement which would seem upon common principles likely to be attended with good results.

41. It is to be trusted that in time the improvement becoming apparent in the Town Schools the example will be followed in the villages & the system so become gradually extended throughout the Country.

42. The great difficulty to be encountered in the outset is in the ignorance of the present race of Schoolmasters—this is true, but still the Judges do not think that they should be displaced or that in villages, others should be introduced—to do so would deprive a class of people of an hereditary livelihood, and make them enemies, instead of friends to our improvements.

43. The object should be to induce the present Masters to improve themselves, and no way, seems better to effect this than by the grant of some small allowance on the condition of their teaching on the system of instruction pointed out, and with the books sent to them.

44. The whole scope of the education the Judges would thus propose to see introduced, would be that of practically and extensively affording the means of acquiring the first and best rudiments of learning—that reading, writing and accounts, should be well taught—the reading such, as to improve the understanding and enlighten the mind—and it is to be trusted that the seed once sown the improvement though but little perceptible in the present generation, would yet in the next be such as more justly to meet and fulfil the benevolent views of Government.

45. A higher range of education but still upon the European system, might be afforded at the different cities—at Poona, at Surat, at Ahmedabad, and it is at these Cities the Judges think the Government should rather grant the aid of its resources, than at the Presidency, where the Community is rich and better able to support Institutions at its own expense, and where their value has already become to be appreciated.

46. In concluding these observations the Judges of the Sudur Dewanee Adawlut beg me to assure the Hon'ble the Governor in Council that the subject of the general improvement of the Education of the native community is one in which, they will always take the greatest interest, and so far as their individual exertions can assist, that they will ever be extended to promote an object so great and good in itself, and so honorable to the intentions of Government and the good name of their Country.

BOMBAY SUDUR
DEWANEE UDALUT
16th October 1829.

I have the honor to be,
Sir,
Your most obedient servant,
(Sd.) H. H. GLASS,
Registrar.

Statement of scholars in different collectorships showing the proportion of persons attending schools to the population

	In the Dekhan			In Gujerat				In Concan			Total
	Poona	Ahmed-nuggur	Khandesh	Surat	Broach	Kaira	Ahmedabad	North Concan	South Concan	Dhatwar	
1. Schools in which Masters are paid by Govt. ...	5	4	2	2	2	2	3	2	1	2	25
2. Number of Scholars ...	266	232	59	96	75	157	127	188	21	94	1,315
3. Village Schools ...	304	164	112	188	24	82	88	135	281	302	1,680
4. Number of Scholars ...	4,651	2,906	1,610	4,068	967	3,024	3,226	2,490	6,700	4,196	33,838
5. Total Schools ...	309	168	114	190	26	84	91	137	282	304	1,705
6. Total Scholars ...	4,917	3,138	1,669	4,164	1,042	3,181	3,353	2,678	6,721	4,290	35,153
7. Population ...	5,58,902	5,00,000	3,77,321	2,54,882	2,38,421	4,44,298	4,70,729	3,87,264	6,55,776	7,94,142	46,81,735
8. Proportion attending schools to the total population ...	One in 113	One in 159	One in 226	One in 61	One in 228	One in 139	One in 140	One in 144	One in 97	One in 185	One in 133

(Sd) H. H. GLASS
Registrar.

2. Extract from Bombay Secretariat Records G. D. Volume 154B of 1826 pages 201-212.

SYKES' FIRST REPORT *

EDUCATION. Education as a regular system is certainly unknown amongst the people. The few schools existing are wholly disproportioned in number to the population, and even were they more numerous the present general poverty of the Koonbees and the imperious calls upon them for the services of their children in agriculture and in attending their cattle, would disable them from letting their children profit by instruction even though gratuitous. In a stage of civilization which is by no means contemptible the general illiterateness of the cultivators is remarkable. It might have been supposed that the pressure of inconveniences and the risk of loss attending their constantly recurring arithmetical computations, whether in setting their assessments with Government, in ascertaining the amount of their produce or in computing its saleable rate to insure a profit, or in their money transactions with each other would have simulated some Families of the past or present generations to have pursued steadily a course of instruction for their children, which by its example and the visible beneficial results attending it would have originated a thirst of knowledge and advanced the march of intellectual improvement. The Soodarh * however is lead to believe by the wily Brahmins that letters and science are not within his province and the farmer is content to go on mastering his arithmetical difficulties with the assistance of his fingers; and relying upon the village Clerk for the keeping his accounts with the Government and his ability, judgement and secrecy in the management of his private correspondance, which it may be supposed, will not be very important or voluminous. Were it ascertained, I believe not one cultivator in a hundred would be found able to write or count up to 100 but by twenties; and my daily intercourse for hours with number of this class of persons has given me facilities for forming this opinion and yet the Koonbees are far from wanting intelligence, they are not slow in observing; they are ready in communicating and the rationable of an agricultural process is frequently explained with a simplicity and effect which we might not always meet with in the educated, English farmer. There would not be any difficulty in teaching the Koonbees provided the instructions were gratuitous and that the farmer could spare his children, And several important effects might attend this instruction, the mind of the cultivator would be invigorated with new Ideas, new views would be associated, a spirit of improvement, enterprize and innovation might spring up, in place of the apathetic routing that at present prevails in rural economy; and in the social relations of life. The little education that exists therefore is confined to the Brahmins and to the shopkeepers. Shaitees and Mahajims, Heads of

* The report (in two parts) of Major W. H. Sykes' officiating statistical reporter to Government. "It contains a state of the Schools in the district which he had visited, with some observations on the state of education in the provinces under the Bombay Government." The Dates of the two parts of the Report are not available. They were probably submitted some time between 1826-28.

Trades Bankers. The Koolkurnees (or accountants) and village Clerks are always Brahmins, many of them are shrewd and very quick possessed of infinite ingenuity in evading the detection of a mistake in their papers, many of this class however I found too stupid to keep an individual account much less the complicated details of a village assessment. The Shopkeepers being generally people from Guzeratt keep their accounts in Guzerattee. The character in universal use for business is the Mohr in the districts. The following will shew the number of schools in the Districts reported on as far as the Returns received from Captain Robertson, Collector at Poona admit of their being shewn. In 14 Districts with an area of 1728 square miles there are 27 schools only.

Return of Schools

Names of Districts	No. of Villages	No. of Square Miles	No. of Schools	Names of School Villages
Naneh Mawul ...	92	159 $\frac{1}{2}$	No School	—
Pown Mawul ...	32	190 $\frac{1}{2}$	1	1 Sewneh
Unour Mawul ...	25	62 $\frac{3}{4}$	No School	—
Powar Knoreh ...	84	167 $\frac{1}{2}$	4	1 Powar 2 Awlus 1 Sheranee
Part of Turruff Goreh ...	16	27	1	1 Goreh
Turruff Kheir ...	36	201 $\frac{1}{4}$	7	2 Kheir 1 Peht 1 Waphgaon 1 Kuroos 1 Chuas 1 Beebwee
Part of Turruff Ambegaon ...	40	47	1	1 Ambegaon
Turruff Onakun ...	65	205	5	1 Chakun 1 Combreh 1 Mullooneen 2 Tullagaon
Turruff Warreh ...	79	206 $\frac{3}{4}$	2	2 Warreh
Part of Turruff Havailee...	82	217 $\frac{1}{2}$	4	1 Pashun 1 Ceenchorae 1 Dew 1 Ound
Sundies Turruff ...	49	150 $\frac{3}{4}$	1	1 Phoolgaon
Khujeet Mawul ...	36	64 $\frac{3}{4}$	1	1 Danjeh
Part of Mow Khoreh ...	3	2 $\frac{1}{2}$	No School	
Part of Moteh Khoreh ...	2	35 $\frac{1}{2}$	No School	
		1728	27	

A little reading and writing only is taught in these schools, with a slight knowledge of figures. Children perfect themselves afterwards in life practically, and the duties accidentally thrown upon them determine whether their knowledge is limited to the rudiments acquired in the school or whether it is to be advanced and improved or not. It has not been my fortune to meet with any learned men. Instruction in the arts and sciences is not systematic. In the arts the Son learns practically from his Father and it must be admitted this knowledge is as various and as efficient as the rude implements employed admits of its being. Of the Sciences astronomy is attended to by the Brahmins only however

I believe as far as it has a relation to Judicial astrology, a source of profit in practising on the credulity of the ignorant. The Almanacs which are made yearly profess to contain minute details of the celestial Phenomena, Suns Moons and Planets, positions, conjunctions, entering of signs &ca. with the times in hours and minutes. In an almanac for the present year now before me the Suwenters Mesh (paries) on the Chaitra stood 4th corresponding with our 8th April instead of the 20th March. And the feast of the Teel Suncrant or Winter Solstice was celebrated on the 12th January instead of the 21st December. The Brahmins have no instruments for astronomical observations and they have not any machines for measuring time accurately. I have not seen or heard even of a simple Gnomon within the limits of the Report. Instructions beyond the above are limited to make young Brahmins masters of the absurd fables with which their sacred works abound and rendering them perfectly familiar with the multiplied and unmeaning ceremonies of their worship. Medicine as a science is scarcely known although there are several sanscroot works on the materia medica. It is pursued only to furnish noostrums, and Quackeries but even with these works on the materia medica I have found by experience that the possessors of them professing medicine may have a very very limited practical knowledge of the plants described and whose use is directed.

It is ardently to be hoped that the liberal and enlightened views of the British Government in the late establishment of a native college in Poona may be efficiently realized that a taste for the arts and sciences may be inspired, that the prejudices and self sufficiency (the consequences of superficial knowledge) and the characteristics of the few Brahmins I have conversed with, may be removed and that the diffusion of knowledge may be attended with its usual moral and physical advantages.

3. Extract from Bombay Secretariat Records G. D. Volume 14|207 pages 58-61.

Education. My continued inquiries into the state of education in the country, have only been confirmatory to the very letter even, of the observations I made in my first report on this important subject; I will not repeat therefore, what is already on record, but take leave to refer to it.

The literary ignorance of the bulk of the people is almost incredible, & would scarcely be deemed compatible with an organized, or even incipient civilized state of society. In many neighbouring villages to which there is only one "KULKURNTE"¹ or accountant, I have known it to be the case that not a single inhabitant, has been able to read, write or calculate; and yet this ignorance does not originate in any physical causes. Native children of all the casts are distinguished for their aptitude, sprightliness and intelligence and some conspicuous instances of

1. A Koolkarnee in Marathi characters.

decided ability have appeared in the English Schools for the instruction of Natives in Calcutta² and Bombay,³ in their poetic powers English Composition, in a taste for drawing, & in mathematical acquirements amongst my native acquaintances, there is a Hindoo⁴ who repairs, astronomical, mathematical & meteorological instruments, and who has an eager desire to master the rationate of all Philosophical experiments which he witnesses. A common Ironsmith in Poona⁵ has kept himself in constant poverty by vain searches after the Philosopher's stone, but his labours have made him acquainted with many Chemical facts. The facile adaptation of this man's ingenuity, to the supply of European wants, in his particular line, is both gratifying and useful. A poor out-cast shoots specimens in the animal and feathered kingdoms, and has taught himself to skin and stuff them, and he lately commenced drawing birds in outline with a singular correctness. One man repairs watches, and a Hindoo in poona, I am told constructed an Orrery.—The general ignorance therefore is to be referred to the absence of instructors in the first instance and in the next to the poverty of the people disabling them from profiting by instruction unless afforded to them gratuitously.—Wherever this is done, the schools are well attended and the progress of the scholars is commensurate with the ability and zeal of the instructors. Mr. Elphinstone's noble attempt to impart instruction by means of Government Schools, if fully developed, will unquestionably, be productive ultimately of incalculable benefit to the people themselves and to the state, particularly in case the better classes of the natives become acquainted with our knowledge, our arts and sciences, through the medium of our own language. If it be our object to break down the barriers which separate us at present from the natives, to undermine their superstition, and to weaken their prejudices, and give them a taste for elevated enjoyments, it will be most effectually done through this medium. Translations of European books, into the Native languages, by Europeans although highly useful, must have the drawbacks of being limited in number, defective in execution and destitute of the attractive grace of idiomatic expression, whereas, a native once taught the English language has the whole field of knowledge laid open to him. We have before our eyes the effects of Mahomedanism, modifying the supposed immutable habits, opinions, superstitions and usages of the Hindoos. The language of the conquerors is almost universally understood, and most commonly spoken by all classes in India. The Mahratta worship Mahomedan saints, keep their festivals, & at the great annual celebration of the martyrdom of the grandson of Mahomed ; Hussain and Hassan,⁶ numbers enrol themselves in the list of those, who publicly deplore their deaths.

I have given instances of tombs being raised over by Mahrattas, in the Mahomedan style of architecture and many parts of the present report testify to the adoption by a Mahratta or Bruhmun Government of Moosulman terms in politics, administration of justice, finance, agriculture, architecture, and even in domestic economy. If such then have

2. Properly "Kulkutta."

3. Properly "Moombai."

4. Written "Endoo."

5. Probely "Poonch".

6. Hussain and Hassan sons of the son-in-law of Mohomed.

been the results from the simple juxtaposition of Hindoos and Moossulmans, what might not be expected from a systematic attempt to imbue the minds of the rising generation, with rational and useful European knowledge, by means of Government schools. Under present circumstances, the expense of such a measure prevents its adoption on an extended scale, but as precipitancy would be injurious, as any urgent manifestations of interest on the part of Government would excite suspicious, and as ultimate success is dependent on the slow, but gradual and almost insensible operation of knowledge on the opinions and habits of those who may have voluntarily sought and gratuitously received instruction influencing the circle in which they move by their example, rather than in prompt, simultaneous and extended measures for general instruction, the few schools existing at the presidency, and an occasional one or two in cities, or large towns, although insufficient, will yet forward the great object in view to a limited extent. A few natives will be sent out with a sufficiency of education to impress on their minds the advantages that would accrue to their children in case they surpassed themselves in acquirements; and such an impression will be efficacious.

Examination of Scholars of Govt. Schools. I attended a public examination of the scholars of Government schools in Poona and of the pupils of the Engineer institution and Native Schools in Bombay. I looked also into the school rooms at Ahmednuggur. In the Engineer Institution and Native Schools some of the boys (not particularly those of the highest or wealthiest classes) shewed an efficient knowledge of the English language and the progress of others in Mathematics and drawing was remarkable. The two Poona Schools were examined before the Collector and some European gentlemen on the 16th May 1827, by SADASHEO BHAO, the head native instructor in the parent schools in Bombay. There were about 150 pupils most of them the children of Bruhmuns, ten or a dozen of the first class boys were called up, none of whom had been a twelve month in the schools. They were examined in the first instance, in reading a printed translation of Esop's fables into Mahratta in the Balbud character. They read fluently & seemed to understand the compendium of the moral which is given of each fable, instead of its full translation. They subsequently read parts of Mahratta histories, in the Mohr and Balbud characters; they wrote down on slates sentences dictated to them, and spelt well. They wrote also on paper, and gave very favourable specimens of distinct and bold hands. Arithmetic they were taught on the European plan and one or two of the boys had got as far as the extraction of the cube root. The boys all evinced considerable quickness and the examinations were creditable to themselves and to their teachers. Prizes of turbans, cloths, and books were distributed, the value of the present bring in the rates of the talents and progress be evinced by the boy.

Ahmednuggur Schools. I visited the two schools at Ahmednuggur on the 2nd of March 1827. I found both the instructors, who were taught in the native school society of Bombay, very young but quite equal to the duties which the extreme youth of their scholars, then imposed upon

them, & they appeared sufficiently zealous. They had been occupied in their duties for about six months. The schools had between 50 & 60 boys each. The number of scholars increased rapidly for the first 4 months, but for the last two months had remained stationary. The attendance of the children was optional and it was not very regular. Independently of rewards for progress in knowledge, it might be advantageous to offer trifling presents to those who had attended oftenest. The schools embraced all casts excepting the low casts. The boys were divided into classes agreeably to their proficiency. The different casts were associated in the same classes and ranked in it from their acquirements.

The Bruhmun boy had no precedence of the Koonbee boy. The majority of the schools were made up of Bruhmun and Shopkeepers children. There were also some very smart lads the sons of store Lascars (who are of the Kamattee hamal cast) belonging to the Arsenal. In the two schools, there was only one Moosulman boy. The children were taught writing and reading Mahratta in the Mohr and Balbud characters, and arithmetic after the English method. They were supplied with printed books of Arithmetic in the Balbud character by the Bombay school society. The first class in the School of CHIMNAJEE PUNT JOGLEH had not got further than division, but the children were masters of the subject. In the school of MOROH PUNT KALEH the first class was perfect in the rule of three and most of the boys acquitted themselves very readily in their calculations and explained them satisfactorily enough. The School masters have each an elementary mathematical printed book, for which, there was then not any call by the boys, and the masters were themselves too young to be familiar with their subject matter. To give a character to these schools, and to ensure the zeal and efficiency of the masters, the Collector might visit them once a month, and examine the boys personally, in addition to his annual examination, to dispense trifling rewards for merit.

Roll Calls. The schoolmasters had a morning and a evening roll call. The roll was ruled for every day in the month and appeared to be very regularly kept.

Low Caste. There were not any Low caste children in the schools, although I am not aware of their attendance being interdicted.

School Houses. The school of Chimnajee Punt Jogleh is held in the open Dhurfm sallah, near the fountain. The place is quite unsuitable for a school, from the attention of the children being constantly directed to travellers alighting and to persons filling the vessels at the fountain. The school house of Moroh Punt is excellently well adapted to its object, being held in the open verandah of the exterior square of a private house.

Punishments. The school masters use the rattan although only sparingly, otherwise the boys would not come to school.

Some one attached to schools of the above description to teach the English language and writing gramatically to such boys as might choose

to learn them, would add to their efficiency, and produce a class of persons carrying with it, into all the relations of life, improved feelings, an improved energy of mind and an enterprising spirit the consequence of knowledge, which could not fail to influence those about them, and advance the desired amelioration of all classes of the people. These are many Indo-Britons qualified to execute the duty of instructors in the English language.

Village Schools & Schoolmasters. The schools in the districts are very limited in number and thinly attended. Even the trifling remuneration of a few annas for each boy per month demanded by the teacher would bear so heavy upon the mass of the people that few cultivators can afford to send their children to learn.

Proportion of schools to the population. I am only enabled to state the proportion of schools to the population for those parts of the country whence I have received population returns. In the Poona Collectorate there is only one school to 3357 souls. In Khandesh one to 4369 and in Dharwar there is the comparatively improved proportion of one to 2452 souls, of Ahmednuggur I cannot speak.
